

SOME
Genuine Remains

Of the Late

Pious and Learned

John Lightfoot, D. D.

Consisting of

Three Tracts ;

V I Z.

- I. Rules for a Student of the Holy Scriptures.
- II. Meditations upon some Abstruser Points of Divinity, and Explanations of divers Difficult Places of Scripture.
- III. An Exposition of Two Select Articles of the Apostles Creed.

TOGETHER

With a large Preface concerning the Author ;
His Learned Debates in the Assembly of
Divines, His Peculiar Opinions, His Christian
Piety ; and the Faithful Discharge of
His Ministry.

LONDON: Printed by R. J. for J. Robinson, at the
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Church-yard, MDCC.

some

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Of the Life

Pious and Learned

John Lightfoot, D.D.

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Three Tracts;

1. 2.

I. Rules for a Christian in the Holy Scriptures.
II. A Discourse on the Nature and Extent of the Christian's Duty.
III. A Discourse on the Christian's Duty in the World.

TOGETHER

With a Preface by the Author.
His Sermon on the Mount in the Assembly of
Divines, His Sermon on the Mount, His Sermon
on the Mount, and his Sermon on the Mount of
the Mount.

LONDON, Printed by J. A. 1717. at the
Golden-Anchor, and at the Sign of the
Cross, in St. Paul's Church-Yard.

~~with great Respect and Honour~~

~~You are wont to treat the~~

~~many of the~~ **TO THE** ~~Author and~~

~~the~~ **RIGHT REVEREND** ~~the~~

~~of his~~ **Father in God,** ~~fore~~

~~some~~ **JOHN,** ~~excellently~~

~~be~~ **L. Bishop of Norwich.** ~~manuscripts.~~

~~to~~ **My Lord,** ~~Account of our~~

~~pleased to~~ **I** ~~Present~~ **this Book to Your**

~~Lordship~~ **in this Publick**

and Solemn manner, moved there-

to by good Reasons: Knowing

with

The Dedication.

*with what Respect and Honour
You are wont to treat the Me-
mory of the Reverend and Pious
Man, the Author, and the
great Esteem You express to have
of his Studies. To whom there-
fore the Sight of these Tracts,
some Genuine Remains of that
excellent Divine, will not, I know,
be unacceptable.*

*I was willing also this way
to express my Sense of Your
Lordship's obliging Favours to-
wards me, which You have been
pleased to shew, not only upon
Account of our antient Acquain-
tance, and equal Standing in the Uni-
versity, but chiefly in respect of those
Studies I have of late addicted
my self to; which You (a
known*

The Dedication.

known Patron and Furtherer of
all good Learning) have been
always ready to assist and pro-
mote. You have, my Lord, af-
forded me the free Use of Your
singular Library, stored with so
many and so choice Manuscripts,
together with such Antique, and
to the present Generation scarce
heard of, Books and Treatises,
when Printing was but, as it
were, in its Infancy. And besides,
You have got me the sight of other
valuable Manuscripts. Whereby
I must gratefully acknowledge the
considerable Improvements I have
made in my Searches into the
Historical Affairs of this Church,
when it first began to reform
Abuses, and to vindicate it self
from Rome, and as it happily
pro-

The Dedicacion.

*proceeded under our two first Pro-
testant Princes. Which must be
more amply owned, in case any
of my Studies of this Nature here-
after see the Light.*

*I beseech Your Lordship there-
fore to take in good part this my
Presumption, and to accept of the
bumble Respects of,*

My Lord,

Your Lordship's most

Obliged Servant,

John Stryp.

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THE
PREFACE,

Relating to the

AUTHOR.

SINCE these Genuine Pieces of Dr. **LIGHTFOOT** might be of good use to such as are Studious of Divine Learning, I was unwilling they should lye any longer within private Walls. For as he was one of the deepliest Studied Men in the Learning of the *Jews*, whether you regard their Language, Phrases, Customs, Laws, Times, Worship, Temple, or Land, so he made it his main Bent and Business to render all that Knowledge he had therein useful; to contribute Light to the Sacred History, and to open the Inspired Writings of the Old and New Testament. In the doing whereof he had a happy Faculty, by his dextrous Application of his said Learning; whereby

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many Knots in Scripture have been untied, many Difficulties explained, many abstruse Questions satisfactorily discussed, many Dislocations restored to their right Places, and the Chronicle and Method of the Books laid in their due and proper Order.

This Learned Man's usefulness this way hath been so well known abroad, that there have been two or three Impressions of his Works there, since his Death. In the last whereof finish't at *Franecker*, Anno 1698. are added divers Tracts of his Remains. Which several of the Learned there, and particularly *Remfertus* the Professor, had earnestly desired of me, in order to the publishing of them, that no Notions of so great a Man might be lost. By which Encouragement I have since at my leisure lookt up together these further Remainders, that now appear. Which having carefully reviewed and considered, and finding them according to my poor Judgment not less serviceable to the good Ends the Reverend Author designed in what he published himself, I resolv'd to prepare and give to the Press also. These Tracts are three. Concerning each of which I shall say something for the Readers satisfaction.

I. The First, *viz. The Rules for a Student of Holy Scripture*, was written compleat and fair by the Author's own Hand. And surely it is one of the pithiest and plainest Discourses that ever I met with of this Nature; in so narrow a compass, and in so familiar

miliar a way, framed to instruct any ordinary Reader that comes with an honest Mind to read the Scriptures; whereby he may arrive not to some superficial Knowledge in them, but be admitted even into the Depths and Mysteries thereof. It was composed by him for the Use of some Person, who intending to read the Word of God with Profit, had desired his Counsel in his Access thereto. Who this Person was I cannot assign, but conjecture it might be his Son *John*, who was Chaplain to Dr. *Bryan Walton*, late Bishop of *Chester*, the great and chief Undertaker of the Polyglott Bible; or *Anastafius* his Second Son, who was a pious Minister in *Hertfordshire*. Or for whomsoever else it was writ, the Author designed it for some, that desired to be good Textuists: As in Truth all that take upon them Holy Orders, and to preach and teach Religion, ought to be: The Holy Scriptures being the intallible Ground of all Divine Truth; whence all sound Doctrine is to be fetched. And therefore if they be not first well, or at least tolerably, understood by the Preacher, he is likely both to deceive himself and those that hear him; and to teach Falshood and Error: Whereof hath sprung a great part of those Schisms and wild Opinions, that have created so much Disturbance in the Church. And for the foresaid purpose the Writer of this Tract doth these things. First, He directs to reduce the Books of the Bible into a continued Chronicle.

Secondly, He sets down many cursory Notes for the Explanation of Things and Phrases not so obvious. Thirdly, He shews a Method and Course for a distinct reading of the Scripture, according the Historical Order of Time, (which is not always observed by the Sacred Writers for special Reasons; whereby it comes to pass that many Chapters are dislocated) that so those Holy Books may be the more clearly apprehended and understood, and read with more Profit and Benefit. And all laid down in a most plain and easie manner, as Instruction to Learners and Beginners ought to be.

This Discourse seems indeed to have been the Ground-plot of that Piece of the Author's Printed among his Works, intituled, *A Chronicle of the Times of the Old Testament*; and of those other Pieces of the Harmony and Chronicle of the New. But as they are larger, so this is more succinct, and may be used as a convenient Manuduction into the other: Having also much in it, whereof the others are silent. So that they may serve all very well to illustrate and amplify one another. And I am confident, that were this Method of reading the Scripture pointed to in this Tract, and recommended by the Author, but practised diligently with due application of Mind, the Sense of Scripture would shine out more clearly, and the Remembrance of it be more firmly implanted in Mens Minds. Let the Pious Student of Scripture make the Trial.
And

And this I find is the Judgment of other Learned Men. And particularly his, whose Letter is lately Printed at the end of Bishop Barlow's *Directions for the Choice of Books in the Study of Divinity*: Where he saith, That he thinketh Dr. Lightfoot hath prescribed the best Method of reading the Scriptures, by digesting the Historical and Prophetical Books into the Order of Time. And I add, this will prove a better and more expedite way to come to the understanding of those Holy Pages, than all that pains he recommends afterwards, viz. Reading the Text several times over, and observing the Difficulties, trying the Construction and Signification of the Words, to see what can be made of it, and consulting Expositors: unless marking the Order of Time, and making use of Jewish Learning accompany.

II. The next Tract consists of *Meditations* on some Points of Divinity, and *Explanations* of certain difficult Places of Scripture. And these are nothing else but faithful Collections out of a great number of his Manuscript Sermons, never yet Printed. In these Discourses no small number of Places of Scripture are explained by our Author, offering such Elucidations as are out of the common Road, and scarce before heard of, to the pleasing Surprize, as well as Instruction of the Reader. I remember, once waiting upon the most Reverend Father in God, Archbishop Sancroft at Lambeth, he took occasion to talk
a 3 with

with me about Dr. *Lightfoot*; for whose Studies and Learning he exprest a very great Esteem; and enquiring after the Papers he had left behind him, he told me it were pity but his Remains should see the Light. And when I had hinted to him the *Jewish* or other good Learning, and the excellent Light let into many Texts of Scripture, which might be found in his Sermon-Notes, he exprest a great concern that they should not be lost: And for the preserving of them, he advised and encouraged me to extract out of the same Notes all such Pieces of Learning and Expositions of Holy Writ; and where the Sermons ran upon any Learned Argument, to abreviate them, taking the Pith and Sum thereof, and disposing them in some such Method as was used towards Mr. *Medes* Discourses: Or to digest his Interpretations of any part of God's Word in some such Method, as the Annotations of *Cameron* were published in his Prelections upon some Select Places of Scripture, and in his *Myrothecium Evangelicum*, or such like. I often afterwards thought on this Advice; and at length, as leisure served, endeavoured to attempt something that way in the Method that I now recommend it to the Readers. Which I have digested into three Decads. To which many other Discourses of that Nature might be joined. Let it be added, that these *Diatriba* were some of the Author's last Thoughts, and the Meditations of his Maturest Age; being the substance of what he

he Preached but a few Years before his Death.

III. The Third Part of this Book consists of two Discourses upon as many Select Articles of the Apostles Creed. And great Pity it is, his Exercitations upon all the rest of the Articles cannot be retrieved: Which by these two, and one more, *viz.* That of Christ's Descent into Hell, printed among his Works, we may conclude to have been replenisht with very good Learning, and might have been of use to the World, and have imparted divers Notions peculiar to the Author's Learning. I have been Inquisitive after these, but cannot recover them. I conjecture they were embezzelled at *Ely*, where he Died.

AS for the Author himself, how well he merited of the Learned Christian World, is well known. And his Figure hath been drawn in part in his Life, set before his Works. To which more might be added; not a few Things remaining, worthy to be registred to the Memory of so Good and so Learned a Man. Let me detain the Reader a little longer, while I take this occasion to revive the remembrance of him in some Particulars. Dr. *Lightfoot* was a Scholar and a Divine, and (which is to be preferred before both) he was a solid good Christian. We shall consider him a little,

I, As a *Scholar* and a *Divine*. Of whose Scholarship and Judgment in divers Points of Divinity, I shall hereafter give some Instances, as they have occurred to me.

He was a Member of that noted Assembly called together by the Parliament *Anno* 1643. to consult about Religion : Whereby he had opportunity offered of shewing his great Abilities. I have seen his own Journal diligently kept, of the various Debates among the Learned in that Assembly ; where he put down as well his own Disputations as other Mens. Whence I am enabled to give several *Specimina* both of his Learning and of his Opinions. And indeed he was of great use in this Assembly in regard of his Eminent Skill in the *Jewish* and *Oriental* Learning. For these Divines in their Enquiries into the Primitive Constitution of the Christian Church, and Government thereof in the Apostles Days, built much upon the Scheme of the *Jewish* Church ; which the first Christians being *Jews*, and bred up in that Church, no question conformed themselves much to : And therefore these levelled at settling the like Government in the *English* Church. *Lightfoot* very often spake, and to good purpose, when things of that Nature were under Deliberation ; and not seldom by this Learning rectified Mistakes among them, explain'd their Difficulties, and sometimes put to silence great Confidence. He spake likewise commonly, when Places of Scripture were pro-

produced to stand for Proof of such Points of Doctrine or Discipline as were under Decision; our Divine being very thoroughly Studied in the Scriptures; whereby he often gave Excellent Interpretations of Controverted Places, sometimes misunderstood by most of the Assembly, who had propounded them to prove things, which in truth intended no such Matter.

But I proceed to some particular Instances of these things.

1. When some in the Assembly were for Gathered Churches, which must consist only of *Saints*, and produced a place for that purpose taken out of the *Revelations*, Chap. xv. 3. *Thou King of Saints*; (*Αἱῶν*,) Dr. *Seaman* well objected against it; because the reading was doubtful, some Copies reading *Ἀἰῶν* instead of *Αἱῶν*, i. e. *Thou King of Ages*, or *Everlasting*. And *Lightfoot* backed him, by shewing, that the *Syrian* and *Arabick* read to the same import *רעלמא* and *רהור* *King of the World*, or *Ages*.

2. When a Debate happened about the Persons that should read the Scripture in Publick; and some were for the Pastors doing it themselves; *Gouge* and *Marshall* seem'd to be for some expert sober Persons of the Laity: But our Divine proved at large, that none in the Synagogue read the Law and the Prophets, but publick Officers, and of the *Levitical Order*.

der. And that by these Arguments. First, By their multitude of Universities for the Education of the *Levites* for such Purposes, viz. Fourty Eight. Secondly, By their Curiosity, that not a Tittle of the Law should be mistaken by those that Read it. But Mr. *Reyner* urged, that the *Levites* were not Types of the Pastors, but the *Priests* were. To this he answered, that the *Levites* in the Temple were one thing, and in the Synagogues another. For that though these at the Temple were Servants to the Priests, yet in their Synagogues they were their Pastors.

3. He seemed not to allow of the Ordination by *Presbyters* only, disputing about that Place that was urged chiefly in behalf of it, viz. 1 *Tim.* iv. 14. *With the laying on of the Hands of the Presbytery.* For after some had spoken dubiously of the Place, as Mr. *Herrick*, who questioned whether it spake of Ordination; and whether these *Presbyters* were Preaching *Presbyters*, or *Presbyters*, or *Elders* of the Laity; and Mr. *Sympson*, who said that laying on of Hands was used in other things; *Lightfoot*, 1. Declared himself to be of *Selden's* Mind, saying his Interpretation must needs be right, and that it means סמיכת וקנים i. e. *Admission to be an Elder.*

2. That it would be hard to find a *Presbytery* that might lay their Hands upon *Timothy*. This Text cost a great deal of Debate but at last being put to the Question, it was voted

voted to pass. But our Divine, and some others with him, gave their Negative. Yet,

4. To shew his Judgment in extraordinary Cases: When the Bishops, (whose Office was to Ordain) were voted out of the House, and their Jurisdiction laid aside; the Assembly brought in this Position concerning Ordination, That in extraordinary Cases, some things extraordinary may be done, until a settled order may be had. Divers spake largely upon this *Pro* and *Con*. *Lightfoot* was of this mind, shewing, that even some Positive Laws of God gave place not only to Necessity, but even to Convenience: As the steps to *Solomon's* Altar; and many Candlesticks and Tables in the Temple. But when as a proof of it, that place was produced, 2 *Chron.* xxix. 34. *The Priests were too few, that they could not slay all the Burnt-Offerings, wherefore their Brethren the Levites did help them:* And *Bathurst* spake to this place to prove it pregnant; and likewise out of *Numb.* xviii. 4, 5, 6. and *Levit.* i. would prove that the *Levites* had nothing to do to slay the Sacrifices; *Lightfoot* gave Answer to him, and so did *Coleman* and *Selden*, two others well skilled in *Jewish* Learning; who shewed the contrary. But being put to the Vote, it was carried for a pregnant place. But *Lightfoot* here gave his Negative,

5. Some

5. Some in the Assembly called in Question *Matthias* his Equality with the rest of the Apostles; and that he was rather a Degree below them; because chosen by Lot, and not immediately called by Christ: So one *Gibson*. To this our Divine gave this Answer, That the Lot did argue his immediate Call. Because the Apostles could not ordain him for an Apostle by Imposition of their Hands, but sought to the immediate Imposition of Christ's Hands by a Lot.

6. When the Assembly came to examine, whether there were anciently in the Church *Ruling Elders*, (and they, as it seems, of the Laity) which some had laboured for the confirming of by certain Places of Scripture; one of the Assembly, named *Baily*, began to speak; professing seriously, that till the last year he had lived convinced by Bishop *Bilson* of the *Jus Divinum* of Bishops; till conferring with a Gentlewoman, who said to him that it was a wonder he could not see ground for Presbyterian Government, which all the Reformed Churches have; it struck him so, that he fell to study the Reformed Writers, *Calvin*, *Beza*, &c. and by them was convinced. And then after this Preface, (as though he had been thoroughly studied in this matter,) he fell upon the places of Scripture, and that with some vehemency and smartness, and would prove a *Ruling Elder*. And Mr. *Rutherford*, one of the *Scotch* Commissioners, backed him, to make way to bring in

in the *Scotch* Discipline into the *English* Church. *Gillaspie*, another *Scotch* Commissioner, said in behalf of his Ruling Elder, that this Practice of the Reformed Churches arose from a sure Light. But this found considerable Opposition in the Assembly; and that by the Learnedest Men, as *Vines*, *Gataker*, and our Divine, who began first; and after *Rutherford* had done, spake to this import: 1. That as for that place in *1 Timothy* v. 17. *Let the Elders that Rule well be counted worthy of double Honour, especially those who labour in the Word, &c.* The Apostle 'tis true meant hereby two sorts of Officers; but that those were Pastor and Deacon; which he had spoken of before, as sufficient for the Church, in *1 Tim.* iii. 2. That Πρεσβύτες, (the word in another place urged for Ruling Elders) both in the LXX Translators, and in the *Syriac*, are *Præsidentes*, and *Præcedentes*, though not in Government. 3. That Ἀντιλήψεις, *Helps*, and Κυβερνήσεις, *Governments*, *1 Cor.* xii. 28. would enforce Deaconry and Ruling Elders. Which Words when it was Debated, whether they signified *Officers* or *Gifts*; and *Ny* and *Newcomen* averred that Κυβερνήσις signified only the *Act* of Government; *Lightfoot* stood up, and shewed how the Word was taken by the LXX: Who used it in *Prov.* i. 5. and xi. 14. and divers other Places in that Book, to translate מְלִיכָה which imported not the *Act*, but the *Ability* and *Gifts* fit to Govern. And that the other Word,

Word, *Helps*, meant nothing else, but *Helps* to interpret the Language and Sense of those that spake with Tongues: As he shewed might be collected by Ballancing the two Verses in the Place in Hand together, viz, the 28th, and 29th. Then spake Mr. *Vines* upon the said Place, viz. 1 Cor. xii. 28. Where he shewed, that the Apostle spake there of several things; and that those things were for the Benefit of the Church; and that they related to Persons; for he had before spoke of *χαρίσματα*, Gifts: That it spake of several Gifts in several Persons: That *κυβερνήσεις* differed from *διδασκαλῶν*: That *κυβερνήσεις*, signified without doubt a *Prefecture*. Yet grant all this, it was very questionable whether this Place proved a *Ruling Elder*. For that he conceived the Government was in the Hands of the Preaching Elder. And then he fell to the backing of *Lightfoot's* Interpretation; which he did fully.

Another Day they fell again upon the same Debate about *Ruling Elders*; when Mr. *Lightfoot* was again concerned. *Wilkinson* began thus, If the Place alledged hold out so clear a ground for the Ruling Elder; how comes it to pass it was never seen before *Calvin*? And for this he alledged Dr. *Sutcliff*; and related that Mr. *Calvin* having been expelled *Geneva*, and recalled, he desired four *Helvetian* Churches to assist him; which they did: Yet they themselves retained not this Government. Mr. *Callamy* who was for these

Ruling

Ruling Elders, spake to it after this manner; *viz.* That there were Elders of the People joyned to the Priests and Levites, *2 Chron.* xix. 8. *Acts.* iv. 5. He said, the *Jews* had two sorts of Consistories in every City; one in the Gate, and another in the Synagogue. And that their Synagogues were appointed for correction of Manners, as well as for Prayer. And that they had Ecclesiastical Censures in them, *John.* ix. 22. That the word *Cut off* meant Separation from the Congregation, *Exod.* xii. 15, 19. And that they had their *Rulers of the People* in the Synagogue, he went about to prove, 1. Because the inferior Judicatories were conformed to the greater. 2. Because they had their *Ἀρχαγογοί*, *Rulers of the Synagogue*, *Act.* xiii. 15. After Mr. *Calamy* had done, others laboured to confirm his Discourse. For this being a Prime Point, great pains were taken to carry it. But *Lightfoot* then stood up to confute the former Arguments, by shewing that the two Sanhedrins, and the two Consistories in every City, were not owned by the *Jewish* Authors. And for that he alledged *Maimonides* at large; and proved three Courts in *Jerusalem*; and yet no difference of one Ecclesiastical, and the other Civil. And by his skill in *Jewish* History made it out, that there was but one Court or Consistory in every City else. He granted indeed that there were Elders in the Sanhedrin, that were not *Priests* or *Levites*, but withal they

they were Civil Magistrates, as it is in our Parliament. Of this last Saying *Rotherford* took hold, and answered, That the Parliament, if they had intended to judge Ecclesiastical things in an Ecclesiastical Way, would not have convened this Assembly. To which *Lightfoot* replied divers things; and there happened passages *Pro* and *Contra*. At length it was moved that they might come to draw up in what they agreed. And Dr. *Burges* tendred a Proposition, which cost some Exceptions and Debates, *viz.* That the Constitution and Practice of the *Jewish* Church, as a Church, and not as *Jewish*, was to have some Elders of the People joyned with the Priests, to judge in Ecclesiastical Matters. To which *Lightfoot* again objected, that it was too large. And that he could produce divers Ecclesiastical Matters in which they did not judge; and that it would be hard to find, that they judged in any thing, but only about false Doctrine.

At last it was put to the Question, and our Divine stood up and desired that the Vote might not be lost because of the scruple. And therefore prayed that the Proposition might pass agreeable to the last they made, *viz.* That in the Church of the *Jews* there were Elders of the People joyned to the Priests and *Levites* in the Government of the Church. Which middling way was very well liked: And so it was put to the Question, and Voted *Nemine contradicente*. And *Lightfoot* by his

his Prudent and Learned Management of this Point pleased all, unless it were perhaps the Scotch Commissioners.

But this Controversie came not so to a Conclusion, For when some had held, that the Civil Elders in the Sanhedrin judged in all things, *Lightfoot* answered, that this was impossible in the Point of Leprosie. For that it was infectious for all *Israel*, but only the Priests. And as for that place, *Deut. xvii. 8.* a place proposed to prove the Proposition fixed upon, (upon our said Divine's Motion, as was shewed before,) *Viz.* That there were Elders of the People joined with the Priests and *Levites* in the Government of the Church, he shewed them his Judgment, that that place spake not of Appeals, but of Advising; and not of Judicature, but of Direction. For that the Judges of inferior Cities were to go thither to inform themselves, if they stuck in any thing.

Gillaspie, the Scotch Man, laboured to prove two Courts from *Deut. xvii. 12.* about one going up from one Court to another; that is, for Appeals, as he urged from hence, *The Man that will do presumptuously, and will not hearken unto the Priests, that standeth to Minister before the Lord, or unto the Judge; even that Man shall Die:* Making the Priest to hold one Court and the Judge another. But *Selden*, *Gibson*, and *Lightfoot* were against it. And thus *Selden*, 'The Vulgar Latin, till within this Forty Years, read this Place, *Qui non*

'obediuerit sacerdoti, ex decreto Iudicis morietur. i. e. He that shall not obey the Priest, shall Die by the Decree of the Judge.
 'And if that reading be right, here is no shadow
 'of two Courts. This place, he said, included
 'all Cases. And if in any one of the inferior
 'Courts, the Judges were at a stand, and those
 'Judges went to *Jerusalem*, and were resolved
 'of the Scruple, and went down again and
 'would not Judge according to their Resolution
 'they were to Die. And this was he which the
 '*Jewish Writers call The Rebellious Elder.* *Gibbon*
 proved, they (*i. e. the Judges of the In-*
ferior Courts) handled Ecclesiastical Matters.
 And that because, 1. They had all Matters. 2. All
 Laws. 3. They handled the Matter of Jealousie.
 And for this he produced *Maimony* at large.
Lightfoot then signified that he had yesterday
 hinted the Sense which *Mr. Selden* now gave.
 And that it was not in *Appeals*, but in point
 of Consultation, that the Judge was to go
 up. To which *Herle* gave only this Answer,
I should be sorry if we should lose Appeals in this
Place. But our Divine besought the Assem-
 bly, that they might Examine the Text before
 they fixed a Sense upon it; and that it
 might be taken into Consideration, whether
 this Place spake of *Appeals* or no: And affirm-
 ed that it little afforded two Sanhedrins: For
 that the Party was to consult with Judge or
 Priest, as the Case required; and they two
 sitting together in the Court. Which was
 urged in Opposition to *Dr. Hoyl*, that endea-
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voured to prove two Sanhedrins, because the Priest and Judge were named apart, and the Priest first.

This Debate held very long; and yet nothing was concluded: When at last *Lightfoot* proposed that they might hasten the Material Things that tended to Settlement; and to let these Speculations alone till leisure, and fall to Action. Which reasonable Admonition was hearkened to, and followed.

7. It became a doubt among some in the Assembly, Whether those Deacons, *Acts vi.* were the same with those spoken of in *1 Tim. iii.* And when Mr. *Vines* had smartly said, that some denied those in the *Acts* to be Deacons, because they measured these by the Deacons of their own Times, and had been willing rather to deny these than their own: *Lightfoot* spake substantially to this place; 1. That these were Ministers, because it is said they were *πληρεις πνεύματος*, i. e. Full of the Holy Ghost, before they had Imposition of Hands. He added, 2. That these Seven were appointed for the Seven Nations of the Western Dispersion; and we find none here for the Eastern. 3. That the Multitude of the Church in that place were all from home. This he said to prove, that this was not a proper Copy for future Times. To which he subjoyned, 4. That the Collections and the Deacons mentioned in the Epistles were for the Relief of the Church at Jerusalem. [And so no set Officers appointed

to be in every Church.] *Colman* said, that that place in *Timothy* shewed the Qualifications of a Deacon, but not the Perpetuity. And of the same Judgment *Lightfoot* declared himself to be. But when the Place came to be voted, it was voted affirmatively. *But my Mind*, as he Writes in his Journal, *was not with it.*

§. 8. A Question arose in the Assembly upon *Excommunication*; Whether it were to be done in a Presbytery, or in the Presence of the whole Church. And so the Independents would have had it, proving it from *1. Cor. vi. 4.* Συναχθέντων ὑμῶν. *When ye are gathered together, &c.* *Lightfoot* answered this Place thus, That the *Synaxis*, i. e. *The Gathering together*, here, was in regard that there were Heart-burnings among them: And so they Triumphed one against another in this very Act of the Incestuous. *Ergo*, he commands them that they should convene in Affection and in Place: And being so met, they should do it. And after two or three Debates upon this Case of the Incestuous Person, *Lightfoot* again, That this Case of the *Corinthians* was such as cannot be among us. For they were hedged in with the Heathen; and the Apostle plainly tells, that there was an Iniquity among them more than *Heathenish*, *1. 12.* ἡ ἡμῶν ἐν τοῖς ἔθνεσιν, *Such as is not among the Heathen.* Therefore if he would have the whole Church to come together, and cast out this Member, for the Vindication of the whole Church, it is a singular

singular Example, and cannot be paralleled among us.

Still this Text of St. Paul divers Days after was canvassing. Then our Divine again, 1. That the Phrase here used συναχθέντων, differing from that cited, 1 Cor. xi. 20. συνερχομένων ὑμῶν, *when ye come together*; and xiv. 26. ὅταν συνέρχησθε *When ye are come together* (the Words being different) gives cause to suspect, that he means a difference in them. 2. That Ἐκ μέσῳ ὑμῶν *i. e. From the midst of you*, is used of all the Jewish Courts for taking away a Wicked Man, Deut. xiii. &c. Yet all the People might not need to be present at the Censure. 3. That Paul writ indeed to all the Church in Corinth; but every one must take out the Lesson, as it concerned him. As the King of Syria Writes to the King of Israel to heal Naaman; whereas Elisha was to have and take his share in the Letter that concerned him.

9. Further, several in the Assembly offered that Place, 1 Cor. v. 2. for Excommunication, and for excluding from the Communion; where that Incestuous Person is directed by St. Paul to be *taken away from among them*. But this Place, Lightfoot's Judgment was, concerned not at all Excommunication. Of whose mind also was Whitaker; Who shewed that the Place did not prove a Cutting off from the Eucharist; and that Ὁλεσθῆναι σαρκῶς, *i. e. The Destruction of the Flesh*, was not taken for Excommunication;

And that *Traditio Satanae*, i. e. *Delivering over to Satan*, seemed to be extraordinary. And that sorrow which this bred in the Person guilty, and in the whole Church, was most extraordinary. Many of the *Greeks* thought it *Pain*. This gave occasion to a Dispute that held all the Day. But notwithstanding, that Place was carried for a Proof of Excommunication. But *Lightfoot* gave his Denial.

Neither did he like the other Place brought for Excommunication, viz. *Mat. xviii. 17. If he shall neglect to hear the Church, let him be unto thee as a Heathen Man and a Publican.* Which after *Colman* (a Man that was against all Manner of Excommunication) had opposed; and *Gataker* spake against the Propriety of this Place, *Lightfoot* conceived the Place, 1. To speak of Offence given from a Member to his Pastor. For from *Mark ix. 35.* (which place by comparing both carefully, appears to fall in with this of *Matthew*) it was plain this Speech of Christ was only spoken to the Twelve. 2. That it spake of *Shaming* an Offender, and not of *Censuring*. For that the Two or Three (*Take with thee Two or Three, ver. 16.*) not the Church, had to do about the Offender. 3. That the Heathen and Publicans had Access *Ad Sacra*. But the *Jews* abhorred their Civil Society. And this was to be as an *Heathen Man and a Publican*, to have no Society with such: But to be as a *Publican* included not Excommunication. Again, after

Herle

Herle and Reimolds had spoke for this Place to prove Excommunication; our Divine answered them, 1. With this Question, Are the Two or Three here named Witnesses, as they would have them? For 'tis plain, these must be Admonishers. 2. He shewed that that Text and Speech of our Saviour was upon Occasion of the Disciples Quarrelling. Now how improper is it, when he is speaking of Offence between Brother and Brother, to conclude what such an one shall be to the Church, and not to the Party offended. For so, saith he, you understand, *Let him be to THEE*, that is, to the CHURCH. But notwithstanding this Place was carried for Excommunication.

10. When the Dispute came on between the Independents and the other Party about *Congregations*, whether there were more than one in a City? And the great Enquiry was, What that Church was, that was at *Jerusalem*? Whether one Congregation only, or more: And Dr. Temple doubted whether there were many fixed Congregations in that City, and it seemed to him there were not; *Lightfoot* answered in many particulars. 1. That such a multitude of Pastors as were there at *Jerusalem* could not suit with one Congregation. 2. That there were divers Languages, that understood not one another. Therefore there could not be but divers Congregations. 3. That one part of the Church had Deacons, the other not. *Vid. Sett. 7.* Therefore we

must distinguish of their Congregations.

4. In the Twelfth of the *Acts* there were *ἱκανοὶ συνήχθησαν*, i. e. *Many gathered together*, ver. 12. And yet *James* and the *Brethren* were not there.

Burroughs and *Lightfoot* had a Controversie about the *Five Thousand added to the Church*, *Acts* iv. Whether they were new Converts, which our Divine averred, and *Burroughs* denied. And when *Lightfoot* had done, *Palmer* backed him in it. *Burroughs* again questioned whether these Five Thousand or the other were of the Church of *Jerusalem*? *Palmer* answered, they were *Dwellers* in *Jerusalem*, *Acts* ii. 5. *κατοικοῦντες*. *Lightfoot* answered, they came Unbelievers thither, and being there, they sold their Lands. *Goodwin* said from Mr. *Mede*, that they were not *Dwellers* at *Jerusalem* for that *κατοικεῖν*, *Gen.* xxvii. is *abiding* only for a few Days. *Vines* held that they were afterwards abiding, having come up to the Feast, *Lightfoot* answered, that they came not to the Feast, but because they looked that the Kingdom of God should shortly appear, *Luke* xix. therefore the Ground was false. *Goodwin* said, this Phrase *ἐν τῷ αὐτῷ* being joyned with *ὁμοθυμαδόν*, i. e. *With one accord*, importeth the same place, *Acts* ii. 1. *Lightfoot* answered, 1. That grant *ἐν τῷ αὐτῷ* to signify as he would have it, yet he must understand *Secundum Analogiam Fidei & rationis*: As *all the Men of Sodom met at Lot's Door*.

Door. This could not be. *The Ark rested on the Mountains of Ararat.* That could not be. *Jephtha was buried in the Cities of Gilcad.* That could not be. Therefore these and such like Places must be expounded *Secundum Rationem*, i. e. according to Reason.

2. That the Lord's Supper was strange among the *Jews*, but Baptism was not; [For *Goodwin* had said, they had the Sacraments in the Temple: And what did the Apostles care for affronting the Ceremonies in the Temple?]

3. That *Peter*, *Acts* ii. Preached not alone, and the rest stood by: Nor did he Preach alone, *Acts* iii.

Shall I be allowed to go on in my Narration of this Controversie, which was one of the tightest that happened in the Assembly; and wherein our Divine bore a great part? Perhaps it may not be unacceptable to hear their Learning *Pro* and *Con*. *Selden* (and any Remainers of that great Name are worthy preserving wheresoever we meet with them) first excepted at the Expression [of the *Presbyterians*] that they *could* not meet [they were so numerous] in one place; but that they *did* not meet, he said, were proper. But that they met together in Christian Worship [in the Temple, as the *Independents* had said] it was not to be made good. For whereas it was said that they were *προκαρτερούντες ἐν ἱερῷ*, i. e. *Continuing in the Temple*, this cannot be understood, they were there as Christians. For as yet it was not con-

condescended to by the *Jews*, that the Gentiles should come in, otherwise than as they came in to be *Jews*. They [*Jews*] had now divers Sects, *Scribes* and *Pharisees*; and so were Christians now lookt upon, [*i. e.* as a Sect of *Jews*]. And they may very well be understood by the *Essaens*. Now the *Jews* at *Jerusalem*, that became Christians, did believe; that, concerning the *Jews* in *Judea*, they must observe *Moses* Law and Customs. And then it is no wonder if they came constantly into the Temple. And here he justified *Lightfoot*, saying, that Baptism was long before *John*. Now that they had particular Congregations, he was very confident. For if they would keep up *Moses*'s Law, (as they checked *Paul*, *Acts* xxi. for dissuading Men to walk in *Moses*'s Law,) then would they do as the *Jews* did. Now in *Megil.* Fol. 73. it is said, there were 480 Synagogues in *Jerusalem*; and wheresoever were Ten Households, any one whereof was not a Piece of a Synagogue, they were to be cast into a Synagogue, or Congregation, *Maimon* in תפלת. And then it is most probable that these *Jewish* Christians would cast themselves into several Congregations. And this, he added, seemed to be hinted at, *Acts* ii. Their going to the Temple was *Jewish*; their breaking Bread *καὶ οἶνον*, *i. e.* From House to House, was *Christian*. In the *Syriac* Testament Breaking of Bread is expressly the Eucharist; and *καὶ οἶνον* may mean Both *Cimeseth*, *i. e.* the

the House of the Synagogue; and imported some House prepared for the purpose. Thus the Learned Selden.

The same Controversie came on again another Day: Then *Lightfoot* shewed that the foresaid Phrase of *Breaking Bread from House to House*, was not, as some to evade the Argument had asserted, meant of Common-Meals. Which *Selden* backed: And excepted against our Translation of *καταοικον*, and clearly understood it of *סודא*, i. e. Some Synagogues or Meeting Places. All things he said, were now common among the Christians at Jerusalem, both *κτῆματα* and *κατασκευαίς*, i. e. *Mobilia* and *Immobilia*. And then what was it to be at home? For none had an House. But the meaning is, that they met at the same time in Publick Places.

Callamy enforced this further from *Acts* xii. 5. Where Prayers are said to be made of the whole Church for *Peter*: But the whole Church was not met in one place: Therefore the Church is not one Congregation. *Lightfoot* seconded him, urging that all the Churches of *Judea*, in the places alledged, are called one Church. For now it was *Easter*, ver. 4. and all the Churches of *Judea* were here met; and yet called *one Church*.

At length for the Proof of this, it was moved in the Assembly to consider *Lightfoot's* Argument that he had propounded some Days before about the Diversity of Languages. And the Assembly agreed to it. This Pinched the

the Independents. For *Bridg* would not have it fallen upon, unless the Assembly voted so to do: Which it did accordingly. Divers spake to it, and there was a long Debate upon it. *Dr. Temple* said, that those that spake with several Tongues were only *Jews*, and so understood the same Language. *Woodcock* urged there must needs be but one Language of all these People met together, *Acts* ii. For *Peter* Preached but in one Language to all the Three Thousand that were Converted, *Acts* ii. 41. and to the Five Thousand that heard them and believed, *Acts* iv. 4. Also *Vines* questioned whether all the various Nations that were now come up to *Jerusalem*, *Parthians*, *Medes* and *Elamites*, &c. understood not one Language, and that the *Hebrew*. Here *Lightfoot* answered them both, to this Tenor: 1. That the *Evangel.*, *i. e.* the Eleven stood forth as well as *Peter*, And the Story fixed more especially upon *Peter* because he was Minister of the Circumcision. 2. That *Acts* iii. *Peter's* Speech is set down, and yet *Acts* iv. 1. it is said, λαλῶντων αὐτῶν. *They speak unto the People.* 3. That though some of these Nations, and the *Asian Jews* understood the *Hebrew* Tongue, yet it was not so with others mentioned *Acts* ii. For the *Asian Jews* were the next Door to *Jerusalem* in comparifon, and some others there mentioned; and so might come every Year to *Jerusalem*; but the others could not.

Selden also spake in answer to those that asserted there was one common Language that
all

all understood. He said, there was not one Language that was understood among them. As for their *Sacra*, it was not in much use of Language. They might use their Benedictions at the Temple in any Language that the People present understood; some things only excepted: as the Words to the tryed Wife, and the Blessing of the Priests, *Numb. vi.* must be in *Hebrew*. 2. Again, the *Hellenists*, be they where they would, they in the Dispersion used no doubt the Greek. It may be supposed *Philo* himself did not understand *Hebrew*, as is observed by *Drusius*. 3. No Judge might be admitted into the great *Sanhedrin* unless he had Seventy Tongues, that is, many Languages. 4. The *Synagoga Libertinorum, Cyreniorum, &c.* *Acts vi.* shew Diversity of Nations. And there is as little doubt of Diversity of Languages. 5. That in *Acts vi.* there is a plain and evident Distinction of the *Hellenists* and *Hebrews* living asunder and severally, even in the Time of having all things common.

II. Again, a great Controversie the Assembly had with the Congregational Men about *Paul* and *Barnabas*, their coming from the Church at *Antioch* to the Apostles and Elders at *Jerusalem*, *Acts xv.* to know what was to be done with the Believing Gentiles; since certain that came down from *Judea* thither had taught, that it was needful to circumcise the Brethren, and to keep *Moses's* Law in point of Salvation. Now by this Application of *Paul* and *Barnabas* about this Question to the Apostles

Apostles and Elders here, in the Name of the Church at *Antioch*; an Argument was raised, that that Church submitted it self to be ordered and directed by the Church and Ministers thus met at *Jerusalem*. But to evade this, *Goodwin*, in behalf of the Congregational or Independent Party, moved to prove, that this Meeting was for the Government of *Jerusalem* only. For that there were some of the Sect of the *Pharisees* there, that were of the same Mind, v. 5. To him *Lightfoot* answered, that these Churches would never have sent for Determination in point of Government for them, had they not known the Presbytery constantly sitting at *Jerusalem* for Acts of Government of their own Church. *Bridg* to this answered, that then it was no Synod: And that they met for Acts of Government finally, to find out the Truth, but not formally to exercise the Acts of Government. To this our Divine Replied, That the Consequence did not hold, it was a Presbytery before, *Ergo*, no Synod now. 2. That their meeting about those *Pharisees* in *Jerusalem*, ver. 5. that were of the same mind with them at *Antioch*, as *Goodwin* had said, did make this Consequence, that then they met for the Government of their own Church. 3. That this did infer their Act of Government formally, that *Paul* and *Barnabas*, Ministers of the Uncircumcision, came to *Jerusalem* to question about a Business which concerned the Converted Gentiles. Now if it had been only to find out the Truth,

Peter

Relating to the Author. ~~1001~~

Peter and James, Ministers of the Circumcision, had been most proper for to have determined this Point with them. Why then should they convent the Elders, if not for an Act of Government?

12. When the Assembly was drawing up the Order for the Administration of the Lord's Supper, there were these Words used, *The Bread and Wine being set before him* [the Minister] in PLATTERS, the Word *Platter* was thought to be improper; and so it was altered, *The Bread in comely and convenient Vessels*. But *Lightfoot* liked not this Expression, but opposed it. And when they had used the Word *Sanctification of Elements*, (because they avoided the using of the Word *Consecrate*,) *Lightfoot* scrupled at that Word *SANCTIFY*, as an *Hebraism*, as *Consecrate* was accounted a *Romanism*: And therefore he offered the Word *Set apart*, as a *Modium*. Hence arose a Debate: But after a long time it was exprest, *He shall begin the Act with Sanctifying and Blessing the Elements*.

13. When *Lightfoot* had Discoursed Learnedly about the Sacrament of the Lord's Supper, and for General Admission to it; and explained the institution of it from the Passover; and that therefore in *Luke* there is mention made of two Cups, as there was in the Passover; *Rotherford*, the *Scots* Commissioner, that liked not our Divine (who in truth spared not often to thwart the *Scots* labouring in this Assembly to bring in their Discipline into this Church

Church of *England*) took upon him to prove against him, that there were not two Cups meant by that Evangelist, Chap. xxii. but that it was an *Hysteresis*: And that there was no mention of a Cup in the Institution of a Passover, and no news of that but in the *Rabbins*; speaking contemptibly, as it seemed, of that sort of Learning. But *Lightfoot* answered, 1. That in all the Evangelists, there is hardly an *Hysteresis* in any one of them in so small a Compass. And that it is hard to find any *Hysteresis* in *Luke* at all, unless it be in one or two Places. 2. That it is true that Wine was not mentioned in the Institution of the Passover: For *Israel* was not in the Land of Wine. But when they came into the Land of Wine, why might they not take Wine to the Passover, as well as lay down some things that were circumstantial under the Institution: Adding, that there were divers things in the New Testament which we must be beholden to the *Rabbins* for the understanding of them, or else we should not know what to make of them.

14. When the matter of a Synod lay before the Assembly, divers would have the Members of a Synod to consist of Laity as well as the Spirituality. The Proposition ran, *Pastors and Teachers lawfully called*, and (it was added by some) **OTHER FITTING PERSONS**, are constituent Members of a Synod, The *Scots* opposed this Addition exceedingly, and so did *Palmer*, *Seaman*, and our Divine. Those

Those that were for it were *Marshal, Vines, Herle*, and the Independents, who grounded themselves upon, *Acts xv. 7, 13.* where *Peter* and *James* calls the Council, *Men and Brethren*; and *ver. 22.* *It pleased the Apostles and Elders, with the whole Church, to send Chosen Men, &c.* The *Apostles* and *Elders*, pointing out the *Clergy*; and the whole *Church*, the *Laity*. Where *Lightfoot* gave this Construction of the Words *Ἀδελφοὶ* and *ὅλη Ἐκκλησία*: *Viz.* by *Ἀδελφοὶ*, i.e. *Brethren* was meant the *Uncircumcised Converts*, as at *ver. 1.* and *23*, they are understood. Now it is most like that the *Uncircumcised Churches* would send their *Ministers*, and not *Laymen*. And by *Ἐκκλησία* is not meant the *Church*, but that *Meeting* of the Council. *Seaman* took at *Lightfoot*, and followed largely. *Herle* applauded the Interpretation, but refused it, and gave some Reasons why, *viz.* Because *Ἐκκλησία*, *ver. 4.* is taken properly for the *Church*. And the *Men* that brought the *Letters* to the *Churches*, could not be said to *Send Greeting*, *ver. 23.* *The Apostles, and Elders, and Brethren, send Greeting unto the Brethren which are of the Gentiles.* To this *Lightfoot* answered, That the Interpretation of Scripture, is from the scope of the Place, as in the Hebrew word [that *Ἐκκλησία*, Translates] it is apparent. *Vines* denied his Interpretation of *Ἀδελφοὶ*: For that *James* and *Peter* called all the Company *Ἀδελφοὶ*, i. e. *Men and Brethren*. But

Lightfoot shewed that that was a common Hebraism: As in *Gen. xiii. 8.* אנשים אחים
We are MEN BRETHREN.

In fine, so well did our Divine acquit himself in this Assembly, and such was the General Opinion of his Learning and Integrity, that when *Much Munden* in *Hertfordshire* was under Sequestration, and Mr. *Sedgwick* moved that some one of the Assembly might be recommended to that Place; *Lightfoot* was Nominated, and it was ordered with Universal Consent, that he should be recommended to the Committee for that purpose; which happened in *Jan. 1643.*

'Tis true, this Learned Man was noted for certain peculiar Opinions, differing therein from such as were commonly received and believed; and thereupon was disliked by some: Nor will I deny it; but yet I must add, that they were such Notions as were innocent, and did no harm; such as had no bad influence upon Religion, nor tended in the least to the Breach of the Churches Peace, (which he ever held very sacred); nor lastly, Such as abated the necessity of a Vertuous and good Life. And for evidence hereof I will mention some (if not the chief) of them.

First, That the *Jews* shall not be called, but are utterly rejected. And that the Time of their Rejection happened before the Times of Christ; and that it so happened to them for their fond and impious Traditions; rather

ther than, as it is commonly asserted, after Christ, for their Wickedness in Murthering their Messiah, and persecuting the Gospel, how grievous a Crime soever that was. And that their last and only Calling was in the Times of Christ and his Apostles; when some few of them, viz. *A Remnant*, were brought in to the Faith of Christ. But that neither then there was, nor ever shall be, any Universal Calling of them. And that that place in the Epistle to the *Romans*, Chap. xi. 5. *At this present time there is a Remnant*, &c. was very unfit to prove this Calling of the *Jews* to be either Universal, or after a great many Ages.

Secondly, His mean Opinion of the Greek Translation of the Bible by the Seventy; that it was hammered out by the Jews with more Caution than Conscience, more Craft than Sincerity; and that it was done out of Political Ends to themselves. As that the Bible might be represented after that manner to the Heathen, among whom the *Jews* dwelt, that they might have no occasion from any Passages therein to revile, or cavil with them; and that the *Jewish* Nation might live the more securely; concealing in the mean time, as much as they could, the Mysteries and Truths contained therein.

Thirdly, His Opinion concerning the Keys, that they were given to *Peter* alone: And this he openly held in the Assembly of Divines: When a long Debate happenning, whether

the Keys were given to all the Church, or to the Apostles only ; our Divine stood up, and granted, that in all Ages the Learned held, that the Keys meant the Government of the Church ; but that for his part, he held that the Keys were only given to *Peter*, according as Christ spake only to him ; *To THEE will I give the Keys of the Kingdom of Heaven* : [But mark in what sense he meant it] : That is, to open the Gospel to the Gentiles ; which was meant, he said, by the *Kingdom of Heaven*. And that it was to this purpose *Peter* spake, *Acts* xv. 7. in an Assembly of the Apostles and Elders at *Jerusalem* ; *Ye know, how that a good while ago, God made choice among us, that the Gentiles by my Mouth should hear, &c.* ἀπ' ἡμερῶν ἀρχαίων, that is, from this Promise of Christ given to him. And,

Fourthly, He did not allow that *Binding* and *Loosing* related to Discipline, but to Doctrine. And that because the Phrases, to *Bind* and to *Loose* were *Jewish*, and most frequent in their Writers ; and that it belonged only to the Teachers among the *Jews*, to *Bind* and to *Loose*. And that when the *Jews* set any apart to be a Preacher, they used these Words, *Take thou Liberty to Teach, what is Bound, and what is Loose*. To which I might add,

Fifthly, His peculiar Interpretation of those Words of God to *Cain*, *If thou dost not well Sin lyeth at the Door*. SIN, that is not Punishment,

nishment, to take hold of thee, but a *Sin-offering*, to make Attonement for thee; and that that was the common Acceptation of חטאת i. e, *Sin*, in the Books of *Moses*. And that God did not intend to terrifie *Cain* by those Words, but rather to keep him from Despair.

These, and perhaps other Notions and Expositions of Scripture, however Novel they seemed to be; yet as they were not without probability, so they never made any Assaults upon Fundamental Doctrines, or true Christian Holiness and Peace. And thus we have seen somewhat of his Learning and Divinity. But that which made it the more valuable, was his Integrity and Goodness. Which opens to us a second Scene of the Man, and brings us to the Consideration of him,

II. As a *Good Christian*. And for the the better evidencing of this, I shall use the same Method for the most part, as I have done before to shew his Learning; Namely, by looking into his Behaviour, while he sat a Member of the Assembly of Divines.

I. He was an earnest Promoter of the Peace of the Church. And because the breaking of the Communion of Christians by Schisms and Separations, and withdrawing from the National Church into distinct Churches, did effectually tend to kindle the Fire of Contention and Uncharitableness, and to beget Estrangements in the Family of

Christ,

Christ, where Love ought to be the great Badge ; therefore he always set himself to oppose those Practices. And for this purpose he would often urge how our great Master and Lord kept up constant Communion with the *Jewish Church*, whereof he was Born a Member, and came up duly to the Temple at the Set Feasts, and observed the Churches Rites and Customs, however corrupt they were in many respects, and the Officers and Prime Professors of it very Degenerate and Hypocritical. Which Argument he hath managed well in his Discourse upon the Widow's Mite in this Book, as well as in other Places of his Printed Sermons, extant in his Works. To which I might add, that when in his Discourse upon one of the Select Articles of the Creed, now published, he had occasionally said, that it might so happen that a Man might be excommunicate out of a true Protestant Church, and yet it were hard to doom such an one to Perdition ; he presently put in this Caution, *That he spake not this to animate any to separate or withdraw from the visible Church wherein we live* : Adding withal his Grief at the Separations among us, *That for such Divisions of Reuben there were great Thoughts of Heart*. And it is remarkable, that when once in the Assembly some began to move, whether the Church of *England* were a true Church, and the Ministry of the Church of *England* a true Ministry ; some would have waved it, lest it might have

have brought on the Business of Subscription to the Orders of the Church, which a great many of them had refused. But *Lightfoot* honestly said, that this was the Question betwixt our Saviour and the Woman of *Samaria*. And if she had directly asked him, whether the Church of the *Jews* were the true Church, he would doubtless directly have answered, it was. For otherwise God had no Church in the World. And yet was the Church of the *Jews* at that time in a worse Condition than any of them could think the Church of *England* then was.

2. He was no Innovator. He sat indeed in the Assembly of Divines called together by the Parliament, to consult upon Matters of Religion; and he came thither in the simplicity of his Heart, contributing his Service towards the Correcting of supposed Abuses in Religion. But still he had a respect to the good Laws of the Church; and disliked and declared against many Propositions brought in for Reformation, and opposed several things attempted to be introduced, not only by *Independents* and *Antinomians*, but such as were for transcribing the Model of the *Scotch* and *Geneva* Discipline. In their settling a Set Form for Religious Worship (the Parliament having laid aside the Common-Prayer-Book) *Lightfoot* had an Eye to former Rubricks and Canons. To give one Instance hereof; When in the Directory for Baptism, the giving Ministers warning, when

any Children were to be Baptized, was omitted, he moved that that might be taken order for; seeing that in our old Rubrick, said he, it is enjoyned, that warning should be given the Night before. And now he shewed, there was more need, since the Minister by the Directory, was to make an Exhortation, and to give some Instructions concerning Baptism. Whereupon this Clause was added, *Warning being given to the Ministers the Day before.* Again, he utterly disliked the bringing in a Rank of Women for Officers in the Church, viz. Widows. Which some had urged, grounding themselves upon that of the Apostle, *Let not a Widow be taken into the number under Sixty Years old.* Where *Lightfoot* shewed, that for that very thing he could not be of that Opinion: For that it was contrary to the Old Testament, where the Officers of the Temple were to be dismiss'd at Fifty Years Old. And when *Goodwin* answered, that the Priests indeed were discharged of their Service at those Years, because of the Burthen of their Service: As particularly, carrying of the Ark, and the Labour of Sacrificing: *Lightfoot* replied, that the Ark was fixed after *Solomon's* time: So that there was no more Occasion to carry that. Neither were the Sacrifices any such Burthen; the Courses of the Priests were so full, as that no less than Eighty opposed *Uzziah*. And he shewed it from *Josephus*; and that there were Five Thousand apiece at least in each Course; and that their

Ser-

Service was but one Week in half a Year : And therefore they could not be overladen with Work. Nevertheless when after much Debate it was brought to the Vote, whether Widows were Church Officers ; it was voted in the affirmative : Yet only by one Voice, *Lightfoot* being then absent ; which he calls in his Journal, *His Misfortune* ; and adds, that the Proposition was utterly against his Mind, and far different from his Judgment.

3. He set himself especially against such as made use of Religion to supersede the Duties of Morality ; and who upon pretence of higher Attainments in Christianity, overlooked Truth, Honestly and Righteousness. He could not bear such as made Religion a Pander to Sin. And such Sects there were that shewed their Faces in his Time. There were some that had refined Religion to that Degree, that they went all upon Illuminations, Revelations, and Spiritual Raptures, and talked of nothing but of their being acted by the Spirit of God, and doing all by some mighty Influences of that Spirit : Poring so much upon these Fancies, that they measured their own and others Religion, according as they were endued with these Enthusiastical Flights : In the mean time made little or no account of Moral Duties ; and were much addicted to Unpeaceableness, Covetousness, Fraud, Lying, Deceiving, Slandering, and such like.

There

There was one considerable Sect that then appeared, and got much ground, which was known and distinguished by this Doctrine, That *Christians were not obliged by the Moral Law*. Against this Party great complaints were at length brought into the Assembly of Divines; many of whom, (among which was our Divine) saw well to what a Decay all true Religion would soon come, if Men of this Opinion were tolerated. For, (to shew them a little to the present Age) these were Doctrines contained in the Books or Speeches of three of them, collected by Dr. Temple and offered to the Assembly, as I find them in *Lightfoot's Journal*.

1. ' That the Moral Law is of no use at all to Believers: No Rule to walk by, nor to examine their Lives by. And that Believers are freed from the Mandatory Power of it.
2. ' That it is as possible for Christ to Sin, as for a Child of God.
3. ' That a Child of God needs not, nay, ought not, to ask Pardon for Sin; and that it is no less than Blasphemy to ask Pardon for our Sin. And one of them being told, that *David* asked Forgiveness of Sins, it was answered, it was his Weakness.
4. ' That God doth not chastise any of his for Sin. Let Believers Sin as fast as they can, there is a Fountain open for them to wash in. That not for the Sin of God's People, but for Swearers and Drunkards the Land is punished.
5. ' That

5. ' That there ought to be no Fasting Days under the Gospel ; and Men ought not to afflict their Souls ; no, not in a Day of Humiliation. And it being asked one of them, whether he Fasted in obedience to the Civil Command, he answered, That were to be the Servants of Men.

' 6. That this Doctrine is false, If you Fast and Pray and Humble your selves unto God, then God will turn away his Judgments. Yea, if you Pray by the Spirit, you are not hereupon to expect deliverance from Judgments.

7. ' That when *Abraham* in outward appearance seemed to Lye ; in his Distrust, Lying, Dissembling, and Equivocating, even then truly all his Thoughts, Words and Deeds, were perfectly Holy and Righteous from all Spot of Sin in the sight of God.

8. ' That if a Man by the Spirit know himself to be in a State of Grace, though he commit Murder or Drunkenness, yet God doth see no Sin in him.

Lightfoot, with divers others of the soberer sort in the Assembly, were hugely concerned at these Men and their Doctrines: Because they well saw, and urged to the rest, how these Opinions opened a Gap to all manner of Licentiousness ; struck at the very obedience due to the Civil Magistrate ; horribly scandalized all the Doctrine of Free-Grace and Justification ; endeavoured to blast all Faithful

Faithful Ministers, calling them *Legal Preachers*: And that this Sect was the more dangerous, because their Preachers crept into the Favour of the Souldiers. And it was observable, that when the Definition of *Justification* lay before the Divines (having under their Hand the Consideration of the Homily of Justification) *Palmer* moved, that to meet with the *Antinomians* Repentance might go into the Definition of Justification; but it would not pass. But a Clause in the Homily was thought good to be inserted, *Viz. Which though it do not exclude Repentance and Conversion to God, &c. Yet doth it not include them as Parts of the Works of Justification.* And this Clause was voted affirmatively: But *Lightfoot*, thinking it not sufficient, shewed, that the Phrase *Doth not exclude Repentance*, did not reach to meet with the *Antinomians*, and Profane ones who abused this Doctrine. And therefore he tendred the Word, *Required*; and that it should run, *though it do REQUIRE Repentance and Conversion, &c.* But it was feared that word might be doubtful, and therefore they rather inclined to the former Phrase, *Not excluding.*

And as he shewed his Zeal against this Sect in the Assembly, so his Doctrine in his Sermons was to the same Import. These words he spake in one of them with much earnestness; 'I have observed, and cannot but observe
' again to you, how much is laid in Scripture
' upon our discharging of our Duty towards
' our

our Neighbour, upon dealing in Truth, in Righteousness, in Charity, and Integrity with Men; as if this were the very ALL we had to do. The *Jews* say, that all the Six Hundred and Thirteen Commands of the Law are summed up in those Eleven, *Psal.* xv. Reckon up those Eleven, and how many of them refer to our upright and righteous dealing with our Neighbour? *Who shall abide in the Lord's Tabernacle? Who shall dwell in his Holy Hill? He that works Righteousness, and speaks Truth to his Neighbour; that takes not up a Reproach against his Neighbour; that keeps his Oath, though to his own Hurt; that takes not Usury; that takes not Reward against the Innocent. He that doth these things shall never be moved.* One would think, said he, the Answer to this Question, *Who shall abide in the Lord's Tabernacle?* should have been such an one as this, He that is Devout and Constant in Prayer: He that is a constant Hearer, and much in Meditation of the Word of God: He that is careful to keep the Sabbath, and so to relate to the Duties of the First Table. But ye see here, all refers to our dealing Fairly, Truly, Uprightly with our Neighbour. And so *Mat.* xix. 18. *If thou wilt enter into Life, keep the Commandments. He saith unto him, Which? Jesus saith, Thou shalt do no Murther. Thou shalt not commit Adultery. Thou shalt not Steal. Thou shalt not bear false Witness, &c.* So that if you ask the Way to Sion: If you

‘you enquire which Way shall I go to the
‘Lord’s Tabernacle, to dwell in his Holy
‘Hill? Why, Friend, you must begin at a
‘perfect and good Heart toward Men; and
‘so go along to a perfect and good Heart to-
‘ward God; and so to *Sion*. God calls for
‘such Duties towards our Neighbour, as it
‘were to set us to our ABC, and Primer,
‘to learn the first Elements and Lessons of
‘Religion.

Thus would he sometimes meet with the
Antinomian, and pull down the high-flying
Religionists, that were above these low Dis-
pensations of Morality, Truth, Justice, and up-
right Dealing with Men. These Doctrines there-
fore and such like, broached by Men of unquiet
Spirits, he liked not; and especially when
they led Men away from that true Heavenly-
mindedness, Meekness and Humility, which
are the great Laws of the Gospel. This was
one Reason made him no Friend to the Mil-
lenary Opinion; which taught Men to look
for an Earthly Paradise and Reward in this
World: For these that dreamt of Christ’s Per-
sonal Monarchy here on Earth, imagined them-
selves also to be some of those that must reign
with him, and had the Best Right to the Pos-
sessions of this World: Which was a Doctrine
that opened a Door to Violence, Rapine,
and all kind of Injustice; to the high Dis-
paragement also of Christ’s Holy Religion.
On that account also he was no Friend to it;
but as he had occasion confuted it. Those that
embra-

embraced this Opinion, concluded that place in the *Revelations*, Chap. xxi. 2. I John saw the Holy City, the New Jerusalem coming down from God out of Heaven, prepared as a Bride adorned, &c. for a Description of the Times when Christ should come and reign on Earth. But our Divine shewed no more to be meant by it, but the State under the Gospel. And that the *New Jerusalem* there meant nothing, but the Christian Church, as might be shewed at large. 'When the *Old Jerusalem* in Canaan, (at he spake in one of his Sermons) is destroyed, John sees a *New Jerusalem*: When the *Old Church* of the Jews is cast away, he sees a *New Church*. And this Church is said to come down from Heaven. A Saint is Heaven-born, and is Heavenly while he is here upon Earth: From Heaven he comes, and to Heaven he must return: He is born from above: Adorned and Drest from Heaven, and in a Heavenly Dress: And he is Drest for Heaven. The Millenaries made use also of that Expression of the Apostle in the *Acts*, Chap. iii. 21. That the Heavens must retain Christ, till the Restitution of all Things. Against whom thus he Armed his Auditors. 'This encourageth the Millenary to Dream of Christ's Reigning here on Earth a Thousand Years before the Final End of the World; and Swords must be then beaten into Plowshares, and Spears into Pruning-Hooks: Then an Universal Peace, Concord and Tranquility, is to be

re-

restored to the Church, and all the Glorious Things the Prophets have spoken of, to come to pass, and be sett'ed. But as to that Place the Doctor shewed, there were two manners of restoring things, viz. to their old Estate, or to a new and better. The Millenary himself dreamt not of restoring to any former Estate: And if it be meant of restoring to a new and better, that is done already, when *Elias* came, and restored all things, *Mat. xvii. 11.* And our Divine shewed, that this Restoration, or Restitution, signified no more but that all things in the Prophets should be made good, or accomplished. This is learnedly treated of in the last Discourse of the Third Decad. To which I refer the Reader.

The *Perfectionists* that pretended to live without Sin, he saw wanted that Humility and Modesty, and constant dependence upon God's Grace, that was necessary to the Christian State; and therefore by no means approved of them neither: And endeavoured to Arm his People against that Doctrine. And what his Thoughts were of it may be seen in the first Discourse of the Third Decad. Where to pull down the Plumes of this Vain-Glorious Generation, he shewed, that a Saint of God in his imperfect Condition, did exceed *Adam* himself in his unfinning Condition in divers respects.

4. He was in fine one that had a mighty Concern for the Honour of God and Religion: That God might be served in Spirit and Truth. Which was the true Cause that he was so serious, earnest and diligent in the Assembly of those Divines that he was called to sit with. For, whatever By-ends they were convented for, and divers of them perhaps drove at; yet his Designs were only what that Assembly was given out to be called for; *Viz.* The reforming of Religion. And he never one Day failed of being present at the Assembly from the first Session thereof, but ever shewed himself there to discharge this Trust of Religion, till *Jan.* 22. 1643. (that is, about Five Months) that being the first time he went down to *Munden*, to enter upon his Living. It was from this Principle that he was extremely concerned once, when certain blasphemous Persons were brought before the Judges, who sent to the Assembly to know their Judgments in a Point of Blasphemy: Which was, That one *Jane Stretton* had said, that Christ was a Bastard. And one *John Hart*, a Soldier, said commonly, *Who made you? My Lord of Essex.* *Who redeemed you? Sir William Waller.* *Who sanctified and preserved you? My Lord of Warwick.* The Answer the Assembly return'd was, That they had horribly blasphemed, and desired exemplary Punishment might be shewed upon them. And besides, *Lightfoot* and one

or two more moved, that such an Occasion being offered, they should present a Request to the two Houses, that strict Laws and Penalties should be published against Blasphemy, which did increase. And a Committee was chosen for that Purpose. And it was but a little after, that the Lord *Pembroke*, Lord Admiral, came into the Assembly, being sent from the House of Lords, to hasten them in settling the Government of the Church; for that Opinions grew very many and blasphemous.

I might also add, That Mr. *Chambers*, one of the Assembly, related to them some Blasphemies of one. 'As on *Gen. vi. 6.* he said, 'that *it was untrue, that God repented he made Man*: That the Soul dieth with the Body; 'and all things shall come to an end but 'God: That Christ came to live Two and 'Thirty Years, and nothing else that he knew: 'That God loves any Creature as well as 'Man: That we are not to be saved by 'that Christ that suffered at *Jerusalem*, but 'by a Christ formed in us, &c. Whereupon it was ordered presently, that this should be brought to the Lords, and they desired to send to apprehend them.

It sprang from the same Principle of his awful Apprehension of God's Honour, that when the Assembly had finished the Directory, and read it over, in order to the last Hand, *Lightfoot* observing, that the singing of the *Psalms* was quite left out, he moved
again

again and again, that it might be put in, and that such a material Part of Divine Worship should not be omitted. And at length it was done accordingly.

He had a great Concern at the Atheisticalness of the Age, when Men began to shake the very Principles of Religion, and strove to make themselves and others believe no Existence of Spirits, nor any Being after Death; the great Curb to restrain the wicked Excesses of evil Men. To this I attribute the Pains he took to transcribe with his own Hand a notable Relation of a Spirit appearing in *Driffeld*, in *Yorkshire*, that was sent to Mr. (after Dr.) *Ezekiah Burton*, then Fellow of *Magdalen College* in *Cambridge*, by Mr. *Moore*, formerly Fellow of the said College; and Mr. *Blackwell*, another Minister (as it seems) who took the Relation from the Woman's own Mouth, to whom the Spirit often appeared. And seeing our Divine took the Pains to transcribe it for his own use, I may be pardoned, if I offer it here to the Public from his Manuscript.

‘ I suppose you have heard the News of
‘ a Spirit appearing to a Woman [named
‘ *Isabel Billinger*] at *Driffeld*, in this Coun-
‘ ty [of *York*.] I had this Relation, be it
‘ true or false, from the Woman her self. It
‘ is too long to write it to you, as I did it
‘ from her, but the chief things are these.
‘ That she saith, A Spirit did appear to her
‘ at several times, in several Likenesses. Af-

‘ter some of the first Appearances she found
 ‘in a low room, as she swept it out, a piece
 ‘of a Stake; which she pulled up, and dig-
 ‘ged there, and found some Teeth, Collar
 ‘Bones, and a Skull broken. After this the
 ‘Spirit, upon her demanding if it would have
 ‘any thing, spake to her, and said, *Fourteen*
 ‘*Years have I wandred in this Place, suffer-*
 ‘*ing Wrong three times: Seven Years I have*
 ‘*to wander: One and Twenty Years is my*
 ‘*time.* Another time it appeared to her,
 ‘and said, My Life was taken from me in the
 ‘Chamber of this House by three Women,
 ‘*Mary Burton, Alice Colson, and Anne Harri-*
 ‘*son,* because of 23 *l.* which I lent to *Ma-*
 ‘*ry Burton* Three Years before, and 23 *s.*
 ‘which they took out of my Pocket, and
 ‘three Rings, two of Gold, and one of Sil-
 ‘ver, and other Writings and Bonds of the
 ‘Money; two of the Rings were my Grand-
 ‘mother’s, and the Silver one my own Mo-
 ‘ther’s. They took my Life betwixt Eight
 ‘and Nine a Clock at Night, and I received
 ‘my Grave betwixt Twelve and One.

‘It tells many Particulars, she says, (which
 ‘I have writ) about the Place where it did
 ‘live; its Father’s Name, and Mother’s,
 ‘and other Kindred. She said, It bade her
 ‘make a Fire, where she took up the Stake,
 ‘and let *Mary Burton* be there, who came
 ‘of her self to the making of it. (She only
 ‘of the three Women is alive.) The Wo-
 ‘man says, she sat by the Fire, till the Peo-
 ‘ple

' ple in the Street said her Child cried in the
 ' other Room. But when she went, the
 ' Child was asleep, and the Spirit was
 ' standing within the Door where the Child
 ' was; and said, Blessed be the time, when
 ' this Fire was made, and blessed be they that
 ' gave Consent to the Fire-making. For
 ' the Stake begins to be as warm at the Root,
 ' as the Heart of me was when the Stake
 ' was struck thro' it. Another time it said,
 ' Send *Mary Burton* to the Goal, and I will
 ' be with her there. She says, she ask'd it
 ' how it should do for Witness when she came
 ' before the Judge of the Assize; and it said,
 ' Thou shalt never want Witness, as long as
 ' I can get either Mile or Miles. She says,
 ' it desired her to go to Mr. *Crompton's*, one
 ' of the Justices, and desire him to send to
 ' the Churches to pray for a wandring Soul,
 ' and pray for Prosperity of a Spirit, that
 ' will discover the Murder of it self the next
 ' Assize; which was done Fourteen Years
 ' ago, passing a Week before *Midsummer* last.
 [She accordingly did this Message to the said
 Justice, and related her Story to him.] She
 ' says, Mr. *Crompton* desired to see it in the
 ' Day-time; but it said, he was not so good
 ' as his Word, to send to the Churches to get
 ' them to pray for a wandring Soul, and so
 ' it would not be seen by him in the Day, un-
 ' less the Dark were no Danger to him. She
 ' says, when she would have touched it, it
 ' said, Thou needest not take hold of me,

' for I am not evil. She says, they bade her
 ' ask it, Where it had been all this while,
 ' and what it lived on: It said, I remain in the
 ' Air, and the Quarters and Minutes are set
 ' down how long it stays on the Earth at
 ' a time, when it appears. And said more-
 ' over, I am sent from the Lord, to discover
 ' and disclose: And also said, I in my Like-
 ' ness will appear to divers, but have no
 ' Power to speak to any, but to thee. She
 ' says, it saith that it shall enjoy the happy
 ' Eternal; and that it had no Power to speak,
 ' till the Stake was taken up. She says, it
 ' appear'd to her the Night before I was with
 ' her. There is a great deal more of the Sto-
 ' ry; whereof some I heard there of her,
 ' and some since by others. To this is sub-
 joined

The Relation of Mr. Thomas Blackwel.

*Containing almost all that was in Mr. Moor's,
 Word for Word, and these Particulars besides.*

' **A** Bout *Lammas* last 1662. it appeared
 ' twice like a Child of Two Years old
 ' in White; the third time like a young Man
 ' of Eighteen Years old. The *Saturday* fol-
 ' lowing it appeared in green Breeches, Dou-
 ' blet and Coat, bare-footed and bare-head-
 ' ed, with long Flaxen Hair, the upper part
 ' of

of the Doublet unbuttoned as she thought.
 She asked, What art thou? What wantest
 thou? What wouldest thou have? Then it
 came nearer. She said, If thou wouldest
 have ought, speak. It answered, Fourteen
 Years have I wandred in this Place, &c.
 (as in the other Letter) and vanished, and
 appeared again within a quarter of an Hour,
 and said, Be not thou afraid; I will never
 hurt thee; thou shalt never want [*Wit-
 nesses*, perhaps to be supply'd] and vanished.
 About Eight or Nine a Clock the said Sa-
 turday it appeared in White, and said no-
 thing, but moved to and fro, and went into
 the Room where the Bones were, and rat-
 tled them, and vanished. Tuesday, about
 Eight or Nine at Night, it appeared again,
 and said, My Life was taken from me be-
 twixt Eight and Nine, &c. (as in the other
 Letter.) After these things *Isabel Billinger*,
 to whom it appeared, went to the Justice,
 and related the Story to him. He wish'd
 her, when it appeared again, to ask its
 Name, and Father's, &c. and at the next
 appearing it answered, That its Name was
Robert Elliot; his Father's Name *Jacob*, his
 Mother's *Rebecca*, his Sisters *Jane* and *Ka-
 tharine*. That he lived at *West-Ham*, Three
 Miles from *London*: And at another time
 it told further concerning his Relations to
 this Tenor; my Father was born at *Chester*,
 an Upholster by Trade, and came in his
 latter Days to keep a *Hackney Coach* in *Lon-
 don*.

‘*don.* And that his Sisters were both alive
 ‘ in *London*; the one at the *Black Nags-Head*
 ‘ in *Southwark*, and the other at the *Horse-*
 ‘ *Schooe*; that his Mother’s Name first was Mrs.
 ‘ *Rebecca Hutchinson*, and they might find it
 ‘ in St. *John’s* Church Register-Book in *Lon-*
 ‘ *don.*

‘ The Justice bade *Isabel* ask him, how he
 ‘ came to *Mary Burton’s* House. The Spirit
 ‘ answered, that he came to *Nusterton*; and
 ‘ not finding her there, came to *Driffield*,
 ‘ and meeting with her, desired Lodging at
 ‘ her House; and she being unwilling, he
 ‘ said, he thought he might have craved such
 ‘ a common Favour from her for the Money
 ‘ he had lent her. She said, her House was
 ‘ unprovided of Victuals. He called for some
 ‘ Ale, and drank, and told her he came for
 ‘ his Money. She said, she had it not to give
 ‘ him. He said, he would either have it to-
 ‘ morrow, or send for the Bailiff, and distrain.
 ‘ Upon that she uttered some vain Oaths and
 ‘ idle Words; and he called her *Bloody Quean*.
 ‘ Then she swore she could find in her Heart
 ‘ to drink as freely of his Blood, as she did
 ‘ of that Cup of Ale, and drank it immedi-
 ‘ ately. The next time it appear’d, it told
 ‘ further, that *Mary Burton* took the Writings
 ‘ with her, and went to *West-Ham*, and de-
 ‘ manded a Rug, and a Tankard worth a-
 ‘ bout ——— That his Sister *Katharine* being
 ‘ unwilling to deliver them, said, she had al-
 ‘ ready given him more than came to his

‘ Part.

Part. That *Mary Burton* said, she had got Writings under his own Hand, and that he had gotten a House for his Life, and that now she was become a Friend of his. That thereupon his Sister deliver'd the Rug and Tankard to *M. Burton*; and that she sold them at *London*. And having discovered this, he vanish'd.

' The next time she asked what she should do for Witness; and it answered, as in Mr. *Moor's* Letter; and moreover bade *Isabel* desire the Justice to take no Bail of *M. Burton*, but send her to Goal, and it would be there.

' *Isabel* asked what the Fire should be made of, it said a bright Fire of Coals; and so vanished. *Isabel* said, that *M. Burton* came that *Saturday* to her House, with the Wife of *Roger Baker* of *Driffeld*: And upon her Entrance said to *Isabel*, Good Woman, we are come to trouble your House. For I hear there is a great Accident befall, and that a Spirit appeared to you, and said, it was wounded here. And she desired *Isabel* to tell whom it accused. *Isabel* not knowing that it was *M. Burton*, said, It accused one *M. Burton*, and *Alice Colson*, and *Anne Harrison*. Then *M. Burton* asked where it said it was put to Death? *Isabel* said, in the Chamber of this House. Then *Mary* said her Name was *M. Burton*; and that there was a Bed in that Chamber, but none ever lay in it, but only the Maid, And
' clap-

‘ clapping her Hands together, said, she ne-
‘ ver dipt her Hands in any Man’s Blood.
‘ The Spirit said, that she knocked him on the
‘ Head, and no Blood appeared. *Mary Bur-*
‘ *ton* stayed in the Town all Night. The
‘ next Day being *Sunday*, the Fire was made,
‘ &c. as in the former Letter. *M. Burton*
‘ desired to see the Spirit, but it said to *Isa-*
‘ *bel*, *M. Burton* my great Enemy shall not
‘ see me till her last Day. *Isabel* told *Mary*
‘ what the Spirit said; who said she would sit
‘ no longer there to prate.

‘ *Isabel* was first examined before Sir *Tho.*
‘ *Remington* and Mr. *Crompton*, and afterward
‘ her Examination was taken again by Mr.
‘ *Crompton*. Afterwards it desired her to go
‘ to Two other Justices, that they might take
‘ the Examination, and pointed with its Hand
‘ Eastward. *Isabel* told Mr. *Crompton* what it
‘ said: Who told her, that it mattered not
‘ for her going; for he would acquaint Sir
‘ *Tho. Bointon* and Mr. *Pierston* with her E-
‘ xamination. When she returned from Mr.
‘ *Crompton*, the Spirit was standing on the
‘ further side of the Bed where the Child lay,
‘ and said to her, Thou shalt go to the two
‘ Justices. Which when she told Mr. *Crompton*,
‘ he advised her to go; and she was exa-
‘ mined before them.

‘ On the 11th or 12th. of *September* it ap-
‘ peared and spoke of other things; shewing
‘ of some Plot for betraying of King *Charles*:
‘ And of the time, viz. before *Candlemas*, un-
‘ less

less the Country, Magistrates, and his loving Friends, writ to him in secret. Also the Person's Name that should betray him. Upon which Mr. *Crompton* bade *Isabel* ask the Spirit certain Questions relating thereto.

Sept. 28. It appeared at Sun-rise, and said, Thou told'st Mr. *Crompton* the Town where *Anne Harrison* lived was *Redstone*, but I told thee *Barnstone*.

Sept. 29. At Eight a Clock it appear'd, and the Woman said, In the Name of the Father, &c. How camest thou to be so long down, and not to appear? It answered, she said certain Prayers over me when they struck down the Stake, that I could not appear.

Upon *Thursday*, about Sun-rise, it appeared. *Isabel* asked what became of his Horse? It answered, My Horse was sold on *Midsummer-day* at *Beverly* to one Mr. *Weldbread*, that liveth in the South, for 5 l.

Octob. 4. It appeared to several of the Town of *Driffeld*. But *Isabel* was not at home, and did not see it.

It appear'd in *White* all the time, like one of Eighteen Years old.

Some Gentlemen bade *Isabel* ask it, where he should abide after Seven Years were expired? It said, I must enjoy the happy Eternity; and in the mean time the Lord is my Governour.

Signed, *Thomas Blackwell*.

It

It is pity the Relation went no further : For one would have been glad to have known to what Issue this Business came ; and whether this Woman, accused by the Spirit, ever came to her Trial. The Credit of this Story depended not upon *Isabel* alone ; for it appears the Spectre was seen also by others, and the Circumstances were such as did mightily confirm Evidence of her, to whom it chiefly reveal'd it self and its Cause. And it appears that *Crompton* the Justice, a Person, as it seems, of Sobriety and good Judgment, slighted her not, but advised her to put divers material Demands to it. And the Story seems also to have found good Credit with our Divine, as well as others, in that he thought fit to transcribe the whole Relation, which I have here exemplified. And so I leave it.

I have one Demonstration more of his Piety to God ; that he continued as long as he lived, constant and painful in the Word and Doctrine. And as he was an assiduous and excellent Preacher, so his Sermons ran very much upon a Strain of urging Holiness, and a pure and good Life upon his Auditors ; in a plain, but nervous Stile, teaching them substantial Virtue and Goodness ; seldom meddling with Controversies, unless they were such as tended to obstruct the Necessity of a Holy Life, or to undermine the Purity and Humility required
in

in the Gospel, or enticed to a Revolt from the Protestant Religion.

Thus he shewed them, that it was no such easie Matter to be a Christian, but that it required long Pains and Diligence. ‘ A
‘ Change from Sin to God is a continued
‘ Act, and requires Space and Time to accomplish it. Our Fall was in a Moment;
‘ that Change from our Happiness to our
‘ Sinfulness and Misery, was in an Instant;
‘ but our changing back again requires time.
‘ A Man may fall off from an high Tower
‘ in a Moment, but to recover his Bruise, and
‘ to climb up thither again, is not so soon
‘ done. And because many were apt to defer their Repentance by the Example of the good Thief, hoping to have their great Work done in an Instant, and to find such Success as he did; therefore Dr. *Lightfoot* added; ‘ That in all the Bible we have but
‘ one Example of a short Change, and that
‘ was the Thief on the Cross, who had his
‘ Work of renewing done in an Hour, or
‘ thereabouts. But it was at such a time as
‘ never was before, and never will be again.
‘ When the Son of God was undergoing
‘ his great CHANGE from Life to Death,
‘ and was purchasing the CHANGE of
‘ his People from Death to Life. If thou
‘ canst light on such a nick of Time, which
‘ is impossible, then thou mightest expect it
‘ possible that this Change should be wrought
‘ suddenly: Otherwise expect it will take
‘ up

‘ up no little time. We must distinguish of
 ‘ the first working of Grace, and of the
 ‘ Growth and Encreasing from thencefor-
 ‘ ward. That first Work of Grace doth in-
 ‘ deed translate the Person from one Con-
 ‘ dition to another; but Succession of Time,
 ‘ and Growing in Grace, is required to trans-
 ‘ form him thorowly from one Temper to
 ‘ another. Again, the first Work of Grace
 ‘ doth indeed make a Man *capable* of Hea-
 ‘ ven, but more is required to make him *fit*
 ‘ for Heaven.

He puzzled not his People with propound-
 ing to them nice and critical Signs, to know
 whether they were in a State of Grace, but
 shewed the plain way to be satisfied therein.
 ‘ Who is there, but if he will well examine
 ‘ himself, may easily tell whether he be in
 ‘ the Ways of God or no? Let him but
 ‘ try his Heart and Actions, whether God
 ‘ in his Word hath commanded, or allow-
 ‘ ed, such an Heart, and such Actions, as he
 ‘ carries and acts; or whether he hath for-
 ‘ bade, and cried out against them. Who,
 ‘ but his own Heart, will easily tell him,
 ‘ that God never commanded or allowed
 ‘ him to Lye and Deceive, to be Cross and
 ‘ Contentious, to be Proud and Scornful, to
 ‘ be Wanton and Luxurious, to be Envious
 ‘ and Revengeful, to be Worldly and Cove-
 ‘ tous? And therefore if he carry such an
 ‘ Heart, and if he practice such Practices as
 ‘ these,

‘ these, he must needs conclude, that he is
‘ under God’s Blaming and Complaint.

He checked those, that tho’ they were none of the best, yet entertained a Confidence that they should do well, and bolstered out themselves with good Hopes of their own Condition; using these Words to such, ‘ That Man that hath ever gone in a
‘ sinful worldly Way, never minding any
‘ thing, but to satisfy his own Mind and
‘ Lust, and yet will not be driven out of
‘ Hope, that he shall be saved as well as
‘ the best; This is not Hope, but Drunken-
‘ ness. As you may persuade a drunken
‘ Man to very strange Hopes. This is Ra-
‘ ving rather than solid Hoping. For true
‘ and right Hope, wheresoever it comes,
‘ creeps out of Fear, as poor *Israel* did out
‘ of their Caves and Dens, when the Fear
‘ and Danger of the Enemy was past and
‘ over. And again, ‘ Hope never comes,
‘ but where Fear hath been before. As the
‘ still Voice to *Elias* came not, but after Fire,
‘ Earthquake and Tempest. The Soul that
‘ will breed and bring forth a lively Hope,
‘ must, like *Rebecca*, bring forth the rough,
‘ rugged *Esau* of Fear, before it bring forth
‘ the smooth *Jacob* of Hope. There is first
‘ the *Spirit of Bondage unto Fear*, before
‘ there comes the *Spirit of Adoption, whereby*
‘ *we cry Abba, Father*. A Conscience that
‘ was never troubled, startled, or molested,
‘ but blith, debonair and fearless, is not Peace
‘ of

‘ of Conscience, the Gift of God, but Dead-
‘ ness and Stupidity of Conscience, the Spi-
‘ rit of Slumber.

He gave Men this wholesome Admonition concerning the Exercises of Religious Wor-
ship: ‘ Prayer, confessing of Sin, attending
‘ upon God’s Service, these are Sacrifices
‘ that God requires; and they are Sacrifices
‘ with which God is well pleased, if they
‘ be well done. But there is one thing more
‘ that God requires, and without which these
‘ are nothing, and that is, that which the
‘ Apostle speaks of, *Rom. xii.* at the begin-
‘ ning; for a Man to offer himself *a living*
‘ *Sacrifice, acceptable to God*, which is his rea-
‘ sonable Service. In other things a Man may
‘ deceive himself: He may think he prays
‘ well enough, when it may be his Prayers
‘ are Sin: That he confesses his Sins well
‘ enough, when it may be he adds to his
‘ Sin by his Slightness of Confession. But in
‘ offering a Man’s self to God, there can be
‘ no Deceit, if he do but do it. In the other
‘ he may offer but Words; let him offer
‘ himself, and there is Substance. This is the
‘ Sacrifice that God requires, *Psal. xl. 6. Burnt-*
‘ *Offering and Sin-Offering hast thou not requi-*
‘ *red. Then said I, Lo, I come to do thy Will.*
‘ Do but observe the Apostle’s Allegation of
‘ this Scripture, *Heb. x. 5. Sacrifice and Offer-*
‘ *ing thou would’st not, but a Body hast thou pre-*
‘ *pared me.* That is the Sacrifice thou re-
‘ quirest

quirest; viz. *My Body*, my self to be offered to thee to do thy Will.

He frequently urged the Obligation of keeping God's Commandments against the *Antinomians* and others; and that from the apparent Agreeableness of so doing to our Reason; and that since we are reasonable Creatures, we should live as such. 'The very Equity and Justice of the Duties of the Moral Law is not only a Bond upon us to keep them, but an apparent and plain Reason, why they were given. What more reasonable thing in the World, than that we should love God and our Neighbour; that we should do Mercy, Justice, Piety, Honesty, and the like? Do not these things of themselves speak all the Equity and Reason in the World? Is it not most agreeable to Reason, that reasonable Creatures should live after another manner than unreasonable brute Beasts do? God hath made us Men; and must there be no Distinction 'twixt us and Beasts? What is that that must difference us? What? meerly this, that we have Reason, and Understanding, and Speech, which Beasts have not? The Scripture, you know, calls Men, that have these, by the Names of Beasts however. *Herod* is a Fox, in the terming of our Saviour; and *Nebuchadnezzar* a Lion, in the Speech of *Jeremy*. False Teachers are Wolves in the Language of the Apostle, and the Scribes and Pharisees

‘ Serpents, and a Generation of Vipers, in the
 ‘ Denomination of our Saviour and the
 ‘ Baptist. These Men had Reason, and Under-
 ‘ standing, and Speech, and Knowledge, as well
 ‘ as other Men; and they would have scorn-
 ‘ ed to have been thought short of other
 ‘ Men in these things. But it is living like
 ‘ reasonable Creatures, and not like unrea-
 ‘ sonable brute Beasts, that must distinguish
 ‘ us from brute Beasts. If a Man live like
 ‘ a Dog, a Swine, a Fox, a Wolf, tho’ he
 ‘ can talk never so much Sense and Reason,
 ‘ does his having the use of Reason do
 ‘ him any Good, when he is neither good
 ‘ towards God, nor himself, nor other Men,
 ‘ but lives and dies, as the Apostle speaks, *As*
 ‘ *natural brute Beasts, made to be taken and de-*
 ‘ *stroyed* & 2 Pet. ii. 12.

He would at other times press upon Men So-
 briety and Obedience to God’s Laws, out of In-
 terest to themselves, as tending to their own
 real Safety and Welfare so to do; an excellent
 Argument to perswade, if well managed.
 To this Purpose he spake once; ‘ God’s
 ‘ Laws are the *Cords of a Man*, and his Com-
 ‘ mands are the *Bonds of Love*, laid upon
 ‘ Men by God for their own Good, and
 ‘ without which it could not be well with
 ‘ them. Let me ask any one that desires to
 ‘ be lawless this Question; Wouldst thou
 ‘ that God should have nothing at all to do
 ‘ with thee? That God should leave thee in
 ‘ this Wilderness, thou art walking in, to
 ‘ thy

thy self, and say, I know thee not, I will have nothing to do with thee? Nay, leave not all Care of me, would'st thou say: Withdraw not all Providence from me. For then I shall have neither Food nor Rayment; I shall have neither Comfort nor Support. I shall have neither Health, nor Life; if God disclaim me, and Providence will have nothing to do with me. Why, Friend, I may say, in some Sense his Commandments are his Providence, in which, and under which only thou mayest have Prosperity and Safety. As Solomon once to Shimei, *Stay in Jerusalem, and thou shalt be well; but know, that if e'er thou go over the Brook Kidron, thou art but a dead Man.* Sinner, keep within the Bounds of God's Commandments, and it will be well with thee, and God will be with thee. But transgress those Bounds, and thou art got where good Providence dwells not. God and his good Providence dwell, as I may say, within the Verge and Compass of his Commandments. As in *Rev. iv. 3.* He and his Throne are encompassed with a Rainbow, the Sign of his Covenant. Keep thou within the Bounds and Compass of his Commandments, and thou art where God is, where Mercy is, where good Providence is. But get out of these Bounds, transgress his Commandments, thou art then where God is not, and where good Providence and

‘ Mercy have no Habitation. *Shimei* is gone,
‘ over the Brook *Kidron*, and he is under
‘ *Solomon*’s Protection no more, but under the
‘ Doom of Death and Danger.

He mightily preached up a Conformity to the
Will of God, shewing how this fitted, qua-
lified and disposed to the highest Perfecti-
on of Man’s Nature. Thus speaking once
of the Saints in Glory, he turned his Speech
to them after this manner: ‘ O happy Souls,
‘ you have attained now to that Perfection,
‘ for which God created reasonable Creatures;
‘ viz. To be resolved wholly into the Likeness
‘ of God, by having your Wills resolved
‘ into his. And could this ever be done,
‘ unless the Work were begun here. These
‘ blessed Souls, while here, made it their
‘ Work to do the Will of God, and still
‘ were striving that their Will might be a-
‘ greeable to his Will. And now they find,
‘ that what they did was worth all their La-
‘ bour. And the more they did of his
‘ Will, the more they were fitting for this
‘ happy Condition. For do but consider,
‘ how keeping the Commandments, and do-
‘ ing the Will of God, does dress and
‘ prepare for the Enjoyment of God. I
‘ might observe here, how the more a Man
‘ keeps the Commandments of God, the less
‘ Guilt he contracts to himself, and the less
‘ Barr there is between him and Heaven. I
‘ might observe, that the more he keeps
‘ the Commandments, the more Com-
‘ fort

‘ fort of Conscience he gets to himself, and
 ‘ the more Hope of Reward in Glory. Every
 ‘ ry good thing he does in doing the Will
 ‘ of God, lays on a Brick towards the
 ‘ building up his own Hope and Comfort
 ‘ of a blessed Reward. But consider we
 ‘ only the thing under this Notion, that the
 ‘ more a Man keeps the Commandments,
 ‘ the more he purifies himself, refines and
 ‘ fits himself for the Embraces of God, and
 ‘ his Enjoyment. No gross, corrupt, muddy,
 ‘ dy, fleshly thing can unite to God. *Flesh*
 ‘ *and Blood cannot enter into the Kingdom*
 ‘ *of Heaven.* For that is too gross and muddy,
 ‘ dy, to come into that Place of Purity and
 ‘ Holiness. No unclean thing must come
 ‘ into the *New Jerusalem*, but what is refined,
 ‘ purified and holy.

He taught what Troops of Evil attended
 Obstinacy and Wilfulness, and how it was
 a fatal Impediment to all Virtue, and ended
 in Destruction. And thus he thought fit to
 express himself concerning it. ‘ The Will re-
 ‘ bels against the Law of God, against the
 ‘ Laws of Men; it rebels against Conscience,
 ‘ and against Reason; it rebels against God’s
 ‘ Providence, and against Man’s own Good.
 ‘ *Ephraim is an untamed Heifer, not used to*
 ‘ *the Yoke;* nor indeed will be. O how
 ‘ woful a Changeling is that Soul, where
 ‘ Reason is changed into Self-will, and Self-
 ‘ Will is all the Reason that is there? As,
 ‘ God knows, it is the Case of the greatest

' part of Souls in the World. Men are ea-
 ' ger to have their own Wills; and that
 ' breeds the great Blustering and Confusion
 ' in the World; and finally the Confusion of
 ' themselves. Self-will was the Plague that
 ' destroyed the Angels, and is proved catch-
 ' ing, and hath infected all Mankind. And
 ' that is the very Engine whereby the Devil
 ' works his end for Man's Ruin. Let him
 ' bring the Disease to boil up to this height,
 ' *I will have mine own Will.* (And who al-
 ' most in the World is otherwise minded?)
 ' and his Turn is served sufficiently. Has
 ' Ignorance killed her Thousands? Wilful-
 ' ness has her Ten Thousands. Has Weakness
 ' undone any? Wilfulness even undoes all,

A close, base, selfish Humour, and an Un-
 concernedness how it fared with others, he
 set forth by these Pathetical Expressions:
 ' It is a cursed Malady, that hath utterly
 ' banished all Humanity, and Respect to o-
 ' thers, as the Devil hath done. And if so
 ' be the Wretch serve his own turn, all Care
 ' is banished how it speed with others; the
 ' very Temper of the Devil, that will please
 ' himself in his Mischief, and cares not what
 ' others suffer by his Humor: A cursed Ma-
 ' lady, that hath eaten out that Royal Law,
 ' *What ye would others should do to you, do ye*
 ' *also to them, and no otherwise.* And instead
 ' thereof, hath written there, *Do any thing*
 ' *that may serve your own Turn, and no matter*
 ' *how it speeds with others.*

He

He shewed whence substantial Comfort must be fetched for a Soul, seeking Peace to it self. 'As the Rains from the Clouds that 'water the Earth, proceed from the Earth 'by their Evaporation and Attraction by 'the Sun; so the Comfort that must refresh and water any Man's Conscience, 'must proceed from the Conscience it self, 'that bearing Witness, that the Man does 'his Duty the best that is in him. And 'now, how many can answer my Question? 'What can thy Conscience tell thee thou 'hast done, and dost, that can any ways 'commend thee to God for his Favour? 'Thy Wealth, thy Strength, thy Parts, O 'Man, will not do it. Thy Beauty, thy 'Comeliness, thy Dress, O Woman, will 'not do it. What hast thou else to 'shew to God for Acceptance? Good 'Works, and a good Heart; these are the 'things that must recommend us to God. 'And what Stock can we shew of these? 'What can our Hearts say to us in this 'Case? Will it not be with the most upon 'Examination, as with them in the Book of 'Job, *That in the Heat and Desert come to look for Water to refresh, and there is none, and they return ashamed, because there is none.* 'It is very well worth our Consideration, 'deeply and daily, whether our Actions 'commend us, or condemn us to God: 'Whether they speak Good for us, or Evil.

‘ For if these commend us not to God, we
 ‘ have nothing else will do it, be our out-
 ‘ ward Priviledges never so great.

He was for a great and awful Distance,
 and profound Reverence to be observed by
 Men towards God; and by no means liked
 that bold and free way that some used with
 him. ‘ The least sinful, the least guilty Men
 ‘ ever have born the greatest Reverence and
 ‘ Humbleness before God; because they
 ‘ were most apprehensive of his Glorious-
 ‘ ness. How low did *Abraham* lye before
 ‘ God, when he was praying for *Sodom*;
 ‘ as low as Dust and Ashes. And could
 ‘ he lye lower? *Gen. xviii. 27. Behold, I have*
 ‘ *taken upon me to speak unto my Lord, who*
 ‘ *am but Dust and Ashes.* And, *Let not my*
 ‘ *Lord be angry, if I speak.* In the 4th. and
 ‘ 5th. of the *Revelations*, the Four and Twen-
 ‘ ty Elders that are nigh unto God, and do
 ‘ encircle his Throne, *They cast down their*
 ‘ *Crowns at his Feet*, as he sits upon his
 ‘ Throne, *and fall themselves upon their Faces*,
 ‘ to adore him. And can they fall lower?
 ‘ Nay, in *Esay vi. the Seraphims*, the Angels
 ‘ that attend him, as with their Wings they
 ‘ cover their Feet, so with their Wings they
 ‘ cover their Faces, as not assuming Boldness
 ‘ to look upon him. As *Moses*, when God
 ‘ proclaimed his Name out of the burning
 ‘ Bush, hid his Face in his Mantle, and durst
 ‘ not behold. And again, ‘ God requires to
 be

‘ be sanctified of those that draw near to him;
‘ and that they should come before him,
‘ and walk before him in Sense and Apprehension, what a glorious and dreadful
‘ God he is. The danger is, lest Men should
‘ be too sawcy with God. We are too ready
‘ to be too bold and daring against him.
‘ And therefore we can never have too
‘ high and dreading Apprehensions of God,
‘ to keep down that proud Flesh. Let it
‘ be our Work, when we come to worship
‘ God in his Appointments in public, or at
‘ home, to work our Hearts to as reverential and awful Apprehensions of God, as
‘ we can. It will better our Services, and
‘ no way hurt them. For Men may come
‘ with Holy Boldness to him, for all such
‘ Apprehensions of him. For they may remember his Promise of Grace, tho’ they apprehend the Dreadfulness of his Glory.

He warned Parents about the Education of their Children, by propounding to them the Consideration of the poor Children that were offered up to be scorch’d to Death in the Arms of *Moloch*. ‘ Look upon those Parents
‘ that could deliver up a poor Child, their own
‘ Child, to such horrid and exquisite Torments.
‘ Do you count this a cruel thing in those
‘ Parents? What come they short of this,
‘ that either for want of good Education,
‘ or by evil Education, do make their Children the Children of Hell? Those Parents
‘ that

‘ For if these commend us not to God, we
‘ have nothing else will do it, be our out-
‘ ward Priviledges never so great.

He was for a great and awful Distance,
and profound Reverence to be observed by
Men towards God; and by no means liked
that bold and free way that some used with
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‘ ever have born the greatest Reverence and
‘ Humbleness before God; because they
‘ were most apprehensive of his Glorious-
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‘ Bush, hid his Face in his Mantle, and durst
‘ not behold. And again, ‘ God requires to
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‘ and walk before him in Sense and Ap-
‘ prehension, what a glorious and dreadful
‘ God he is. The danger is, lest Men should
‘ be too sawcy with God. We are too ready
‘ to be too bold and daring against him.
‘ And therefore we can never have too
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‘ no way hurt them. For Men may come
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were offered up to be scorch’d to Death in the
Arms of *Moloch*. ‘ Look upon those Parents
‘ that could deliver up a poor Child, their own
‘ Child, to such horrid and exquisite Torments.
‘ Do you count this a cruel thing in those
‘ Parents? What come they short of this,
‘ that either for want of good Education,
‘ or by evil Education, do make their Chil-
‘ dren the Children of Hell? Those Parents
‘ that

‘that either by Carelessness to educate their
‘Children in the Fear of God, or by giving
‘them evil Example by their own
‘wicked Courses, do accustom them to evil
‘Ways; how little do these come short
‘of offering their Children up to Satan, as
‘those wicked Wretches did theirs to *Moloch*?
‘Parents, either Father or Mother, that by
‘Swearing or Cursing, or Lying, teach their
‘Children to do the like; that by breaking
‘the Sabbath, and neglecting to attend
‘the Public Ministry, do give Example to
‘their Children to do so too; that by deceiving,
‘base and unconscionable Dealing, set
‘a Copy for their Children to write after. Or
‘if they see them follow such Courses as these,
‘and do not labour to teach and train them
‘better; do not these, as much as in them
‘lyes, devote their Children to Satan, as
‘those did to *Moloch*? Are these any more
‘merciful to their Children’s Souls, than
‘those were to their Children’s Bodies? For
‘he that trains not up his Child to God,
‘for whom does he train him up, but the
‘Devil? For is there any Mean between?
‘What Complaint God taketh up against *Israel*
‘about their giving up their Children
‘to *Moloch*, may he not take up against
‘Thousands in the World upon this Account,
‘*Thou hast taken my Children, and delivered them up,
‘to make them pass through the Fire.* That is, the Children
‘which I have given thee, and which should have been
‘mine. He

Relating to the Author. lxxv

He warned Men against Lying and False-speaking by the Example of *Ananias* and *Sapphira*, that were struck dead for it. * Which
‘ he called a fearful Judgment set up, as a
‘ Pillar of Salt, at the very entrance of the
‘ Gospel into the World; that Men might
‘ see, and hear, and fear, and not dare to
‘ Lie under the Gospel of *Truth*; especial-
‘ ly, not to the Spirit of Truth. And if you
‘ look upon *Ananias* his doing, you see him
‘ Deceiving and Lying; and if you observe
‘ *Peter’s* Words, you may see he refers his
‘ Lying and Deceiving to their proper Ori-
‘ ginal; *Viz.* That they both are the Work
‘ of the Devil. *Why hath SATAN filled thy*
‘ *Heart to lye*; and filled thy Heart to de-
‘ ceive, and *keep back part of the Price of the*
‘ *Land.* That if you will trace his Wicked-
‘ ness to the Spring-head, his Intent to de-
‘ ceive made him lye, and his base Covetous-
‘ ness made him deceive; and the Devil
‘ caused all.

He gave this Rule concerning Apparel, and for the avoiding Pride in what Men put on. * God allows Men to wear good
‘ Cloths according to their Quality and De-
‘ gree; but if Pride be there, it is beside his
‘ Allowance. God allows us Cloths to keep
‘ us warm: He allows us Cloths to adorn
‘ our Rank and Quality; but if we lace and
‘ trim our Wear with Pride, there is a Le-
‘ prosie got into the Warp and Woof, that
‘ rots

'rots all. God appointed the *Jews* to wear
 'Fringes upon their Garments, to make them
 'still to be remembring the Law: I am afraid
 'the Fringing and Finery of two many
 'have a clean contrary Effect: It doth but
 'puff them up, and make them proud. And
 'again; 'If any should ask, What Cloths,
 'and Hair, and Garb, may I wear, this may
 'be a very direct and satisfactory Answer:
 'Wear what you think good, so it be with-
 'out Pride. And this I believe will shut out
 'of Doors, 1. Wearing a Garb above one's
 'Rank and Degree: For I question whe-
 'ther one can wear a Garb above his
 'Rank without Pride. And, 2. Affecting
 'foreign, and strange, and few fangled Fa-
 'shions. For tho' it may be possible for a
 'Person to be in the Fashion without Pride,
 'because he would not be hooted at for
 'Singularity; yet certainly it is hardly possi-
 'ble to affect new fangled Fashions without
 'Pride. It is one thing to put on the Fa-
 'shion to avoid Reproach, and another thing
 'to dote upon Fashions, and to make them
 'Bravery. He that makes his Cloths his
 'Bravery, it is very suspicious he makes them
 'his Vainglory: and he that dotes on the
 'Fashion, it is to be doubted he dotes on the
 'Pride of the Fashion.

THESE Instances are enough to shew what
 a plain but fruitful Method of Teaching and
 Preaching Dr. *Lightfoot* took. But he also
 took

took care of his People's Principles, to preserve them from warping from the National Church, (as hath been taken notice of before) and from the Church, consider'd as Protestant. Of which I shall proceed to a few Instances.

To arm his Auditors against Popery, thus he taught them. ' Our Histories tell us, That
' when *Austin* the Monk came hither into
' *Britain* from the Pope, as to settle Religi-
' on; and when some of the *British* Christi-
' ans consulted with a grave prudent Man,
' whether they should close with him, and
' submit to his Rules: *Yes* (saith he) *if he be*
' *humble, do. But if he be proud, he is not of*
' *God.* Would you take a Measure of true
' Religion, no surer Token than these two,
' Humility and Charity. They talk, they will
' prove the Truth of their Religion by An-
' tiquity, Universality, and I know not what.
' Let them shew it by the Humility and
' Mercifulness of it; and we shall desire no
' more. But I doubt that Religion that
' teacheth the Merits of a Man's Works is
' too proud against God to be the true Re-
' ligion; and that that teacheth, that the
' Pope is above all Princes, is too proud
' against Men. And I doubt that Religion
' that stirs up Men to murder Princes, No-
' bles, People, that will not be of that Re-
' ligion, is not the true Religion. I am sure
' Christ and his Apostles were never either
' of such Pride or Cruelty; but further
' from

'rots all. God appointed the *Jews* to wear
 'Fringes upon their Garments, to make them
 'still to be remembring the Law: I am afraid
 'the Fringing and Finery of two many
 'have a clean contrary Effect: It doth but
 'puff them up, and make them proud. And
 'again; 'If any should ask, What Cloths,
 'and Hair, and Garb, may I wear, this may
 'be a very direct and satisfactory Answer:
 'Wear what you think good, so it be with-
 'out Pride. And this I believe will shut out
 'of Doors, 1. Wearing a Garb above one's
 'Rank and Degree: For I question whe-
 'ther one can wear a Garb above his
 'Rank without Pride. And, 2. Affecting
 'foreign, and strange, and few fangled Fa-
 'shions. For tho' it may be possible for a
 'Person to be in the Fashion without Pride,
 'because he would not be hooted at for
 'Singularity; yet certainly it is hardly possi-
 'ble to affect new fangled Fashions without
 'Pride. It is one thing to put on the Fa-
 'shion to avoid Reproach, and another thing
 'to dote upon Fashions, and to make them
 'Bravery. He that makes his Cloths his
 'Bravery, it is very suspicious he makes them
 'his Vainglory: and he that dotes on the
 'Fashion, it is to be doubted he dotes on the
 'Pride of the Fashion.

THESE Instances are enough to shew what
 a plain but fruitful Method of Teaching and
 Preaching Dr. *Lightfoot* took. But he also
 took

took care of his People's Principles, to preserve them from warping from the National Church, (as hath been taken notice of before) and from the Church, consider'd as Protestant. Of which I shall proceed to a few Instances.

To arm his Auditors against Popery, thus he taught them. ' Our Histories tell us, That
' when *Austin* the Monk came hither into
' *Britain* from the Pope, as to settle Religi-
' on; and when some of the *British* Christi-
' ans consulted with a grave prudent Man,
' whether they should close with him, and
' submit to his Rules: *Yes* (saith he) *if he be*
' *humble, do. But if he be proud, he is not of*
' *God.* Would you take a Measure of true
' Religion, no surer Token than these two,
' Humility and Charity. They talk, they will
' prove the Truth of their Religion by An-
' tiquity, Universality, and I know not what.
' Let them shew it by the Humility and
' Mercifulness of it; and we shall desire no
' more. But I doubt that Religion that
' teacheth the Merits of a Man's Works is
' too proud against God to be the true Re-
' ligion; and that that teacheth, that the
' Pope is above all Princes, is too proud
' against Men. And I doubt that Religion
' that stirs up Men to murder Princes, No-
' bles, People, that will not be of that Re-
' ligion, is not the true Religion. I am sure
' Christ and his Apostles were never either
' of such Pride or Cruelty; but further
' from

‘ from these Principles of Rome, than it is
‘ *twixt Rome and Jerusalem.*

And as he warned them against Popery
in general, so particularly, ‘ Against a blind
‘ Zeal, Zeal without Knowledge, or Zeal
‘ in a wrong Way. *It is good always to be*
‘ *zealous in a good Matter;* but mischievous
‘ to be zealous in a bad. There was a great
‘ deal of Religious Zeal, for those Parents
‘ to offer their Children to *Moloch*, to be
‘ burnt alive in his Arms, in Devotion to
‘ that God of theirs. But it was blind Zeal,
‘ mad Religion, distracted Devotion. Their
‘ God was the Devil. St. Paul in one Place
‘ saith, *That in Zeal he persecuted the Church:*
‘ But in another Place he saith, *He was ex-*
‘ *ceeding mad against the Church.* That
‘ Zeal of his was mere *Madness.* It was
‘ blind and mad, cared not whither it
‘ went, nor what it did. *Rom. x.* The
‘ Jew hath Zeal, but without Knowledge,
‘ and that made him so to set himself a-
‘ gainst the Truth. You remember that,
‘ *They that kill you shall think they do God*
‘ *Service.* It was great Zeal, but as blind as
‘ a Beetle. It runs upon it cares not what,
‘ as a blind Man runs upon every Post,
‘ and falls into every Pit.

And against Cruelty. ‘ The Papists plead
‘ stoutly, that theirs, and none but theirs,
‘ is the true Religion. If that should be
‘ tryed by this very Touchstone, Is that,
‘ can

' can that be true Religion, that makes it Religi-
 ' on to murder Men? None of you, but have
 ' heard of the bloody Days of Queen Ma-
 ' ry, and how many poor, innocent, holy
 ' Men were then put to the Fire, and there
 ' ended their Lives. And this forsooth done
 ' by the Papiſts, out of Zeal for Religion.
 ' Juſt ſuch a Religion as they were ſpur-
 ' red by, that offered their Children to
 ' *Moloch*. For compare the things together,
 ' and what can be liker? Thoſe Wretches
 ' out of that Devotion and Religion as they
 ' took on them, made their poor innocent
 ' Children paſs through the Fire, a Sacrifice
 ' to *Moloch*. Theſe Wretches, out of that
 ' Devotion and Religion as they took on
 ' them, made theſe poor innocent Souls
 ' paſs through the Fire, a Sacrifice to the
 ' Pope. The Cruelty much alike; the Man-
 ' ner of the Death they put them to, much
 ' alike. And were they not Religious, think
 ' you, much alike? Such a Sacrifice to their
 ' *Moloch* would they have offered of inno-
 ' cent ones, when they would have ſent
 ' away our Parliament out of the World
 ' in Fire and Gunpowder; and this for-
 ' ſooth out of Zeal to Religion. And ſo
 ' they maintain it is lawful to Excommu-
 ' nicate, Depoſe, Murder Princes, out of Zeal
 ' to Religion. And ſo they made it lawful,
 ' nay, laudable, to murder ſo many innocent
 ' Souls in that Maſſacre in *France*.

Against

Against *Transubstantiation*. 'I hope every one laughs at the Doctrine of Transubstantion, that will fetch Christ from Heaven at every Sacrament: The Master-piece of Delusion. Satan shews here how much Delusion he can practice in the greatest Ignorance. For a Man against Sense and Reason, Philosophy and Divinity, to believe a Priest can call Christ out of Heaven, and turn a piece of Bread into his very Body. The strangest Madness in the World! I see it, feel it *Bread*, and yet must believe it *Flesh*. I know it was made yesterday by the Baker, yet now I must believe it turned into my Creator. I know Christ is in Heaven, and yet must believe that he is here on Earth. The Hea- then were never more blind.

And against the immoral Doctrine of *Equivocation*. Whereof he thus vehemently express'd himself. 'I cannot but admire the Impudency, as well as abhor the Wickedness of the *Jesuits* Doctrine of Equivocation: A Doctrine that hath put on a Whore's Forehead, a brazen Face, and the Devil's Impudency it self before Men, as well as it hath clothed it self with horrid Abominableness before God. It is a Doctrine that teacheth Men to Lye, and yet will maintain they Lye not. And by their Doctrine there can be no Lying, Forswearing or Deceiving in the World, 'tho'

‘ though they Lye, Forswear, and Deceive
 ‘ never so deeply. A Trick beyond the De-
 ‘ vils: He turns Truth into a Lye: These
 ‘ can turn a Lye into Truth. A Popish
 ‘ Priest or Jesuite is brought before a Pro-
 ‘ testant Magistrate. He puts him to his
 ‘ Oath; Are you a Popish Priest or a Je-
 ‘ suite? They will Swear NO roundly, and
 ‘ make no Bones of it; having this Reserve
 ‘ in their Mind, I am not a Priest to you,
 ‘ or, I am not a Priest of the *English* Church;
 ‘ or, I am not a *Jesuite* to tell you, or be your
 ‘ Confessor; or some such lurking reserved
 ‘ Thought in his Mind. This Man hath not
 ‘ told a Lye, tho’ he speaks not a Word true:
 ‘ He hath not taken a False Oath, though he
 ‘ hath Sworn Falsly. As the Devil changeth
 ‘ himself into an Angel of Light, so these a
 ‘ Lye into a Truth. But as he is a Lyar still,
 ‘ and is most dangerous, when he seems a
 ‘ good Angel, so is their Lye, when they thus
 ‘ Cloath it with the pretence of Truth.
 ‘ *Into their secret let not my Soul come; and*
 ‘ *with their Counsil, my Glory, be not thou*
 ‘ *united.*

Finally, He shewed them the Preference of
 the Protestant Religion, before that of the
 Papiſts. ‘ This is the Reason, saith he, that
 ‘ so many Protestants turn Papiſts, [This he
 ‘ spake in the Year 1674.] Because Popery
 ‘ opens an easier way to Heaven, a Thousand
 ‘ fold, than the Protestant doth. Add to
 f ‘ this

' this, the Viciousness of the Times. And the
 ' more Viciousness abounds, the more will
 ' such Apostacy abound according to the in-
 ' timation of our Saviour, *Matth. xxiv. Be-*
 ' *cause Iniquity shall abound, the Love of many*
 ' *(to God and his Truth) shall wax cold.*
 ' Men would fain enjoy their Pleasures
 ' here, and yet go to Heaven too: They
 ' would fain have their Paradise here, and
 ' have Paradise hereafter. This Popery
 ' helps them too, almost with a wet Finger.
 ' Hath a Man committed Whoredom, Adul-
 ' tery, been Guilty of Deceit, Luxury, Un-
 ' charitableness, let him go and Confess himself
 ' to a Priest, and the Priest absolves him;
 ' and those Sins are gone, and there is no
 ' more danger of them. Or, Oh! For
 ' how many Thousand Sins, for how many
 ' Thousand Years, can the Pope Pardon him?
 ' How may Pilgrimage to such a Saint fetch
 ' him off? How may so many Fastings, so
 ' many *Ave Marias*, so often lying in Hair-
 ' cloth, so many Masses make all well, and
 ' out of Danger? That it is as easie almost
 ' with them to get to Heaven, as for a Man
 ' to do his ordinary Days Work.

' But the Protestant Doctrine makes obtain-
 ' ing Salvation a harder Task, according to
 ' the Truth of the Scripture. *John vi.* you
 ' read of divers that went away from Christ,
 ' because they thought his Doctrine a *Hard*
 ' *Saying.* So doth the poor Protestant Reli-
 ' gion

Relating to the Author. lxxxiii

‘ gion-lofe Followers upon the ſame ac-
‘ count. None is of poor *Michaiab’s* ſide,
‘ becauſe he ſpeaks Truth and Home.
‘ But let *Abab* have the Four Hundred falſe
‘ Prophets, for they will be ſure to make
‘ all well for him, let him do what he will.
‘ There are Four Hundred and Four Hun-
‘ dred falſe Prophets in the Popiſh Cauſe
‘ that will warrant the verieſt *Abab*, that ever
‘ was, Heaven: If he have but Money to
‘ ſee them well, will Pray him to Heaven,
‘ Sing him to Heaven, Pardon him to Hea-
‘ ven; and he ſhall never ſee Hell, and it
‘ may be, not Purgatory. It is eaſie to ſee by
‘ this Compariſon which is the truer and better
‘ Religion of the Two.

By theſe, and ſuch like ſound and ſo-
ber Diſcourſes, he built up his People
committed to his Charge in Truth and
Godlineſs. So that it is reported he had
not a Diſſenter in his Pariſh. The People
of his Flock Honelt, Quiet and Induſtri-
ous; his Church conſtantly and conſcien-
tiously repaired to, every Lord’s Day with
due Devotion.

And thus I have at length diſpatched
what I had to ſay, both of our *Author*,
and theſe *Remains* of his which are now
made Publick. And I, who have once
more revived the Memory of this great Or-

nement of Literature, and of our Church of *England*, shall I hope not only be Pardoned, but merit some Thanks from the Piously Learned, and Sober-Minded Rank of Men.

I had some inclination to have added a Fourth Tract of this Author's, Namely, A Chronicle of Events and Occurrences in the World under the Kings of *France* and the *Ottoman* Emperour, made by one *Joseph* a Priest who lived about the Times of *Henry VIII.* Being a Fair Translation out of Hebrew into English done by the Doctor's own Hand. Which he seemed to have taken all this pains about, because the History is interspersed with what befel *Jerusalem* after the Destruction of it by *Titus* the Emperor, and with the Wars waged by divers Kings and Princes for the Gaining and Possession of that Place, once so famous for being the Spot of all the Earth appointed for God's Holy Temple to be built on; and for the Son of God to Converse, and Die, and Redeem the World in. And also because here is set forth by the Pen of a *Jew* himself the State and Condition of the *Jews* in the latter Times, and particularly, the sad Persecutions and Calamities that befel them, by the just Judgment of God, in these Western Parts of the World, as well as in other Parts, by the *German* and *French* Nations. Whereby might be seen some History of that Desolate,
For-

Forfaken People, and of the Scourge of God upon them in fucceffive Generations, ever ſince they Rejected and Crucified their Meffiah, and took the Guilt of his Blood upon themſelves and their Children. The State of which People from Age to Age, ſince the Ruin of their Commonwealth, our Doctor was very Inquiſitive after, and wiſht ſome Learned Pen would give the World a fair Account of. But to prevent the ſwelling of this Volume, it was thought convenient to omit this Piece.

However for a Taſte, I cannot but remark to the Reader, how that *Jewiſh* Author ſets forth the Calamities and Unmerciful Deſtructions that beſet that People in the Year 1096. That Year, he writes, was a Year of Affliction to *Jacob*. For they were oppreſſed in the Lands of the Chriſtians in all Places, whither they were ſcattered. For great and evil Afflictions found them out, even ſuch are Written in the Law of *Mofes*, and ſuch as are not written in the Book. For againſt them aroſe up theſe abominable People, the *Germans* and *French* Men, a Nation ſtrong of Face, which reſpecteth not Perſons, nor ſpareth Old nor Young. Let us, ſay they, avenge the Cauſe of our Chriſt upon the *Jews* that are among us, and cut them off from being a People; neither let the Name of *Israel* be remembered any more.

‘ more. Or let them Change their Glory,
‘ and become like to us. When the Synagogues
‘ which were in *Germany* heard this headlong
‘ Rumour, their Heart melted and became as
‘ Water. Fear took hold of them, sorrow
‘ as a Woman in Travail. They lift up
‘ their Hearts to the Rocks: They ap-
‘ pointed Fastings: They put Dust upon
‘ their Heads, and Girded with Sackcloth.
‘ And they cryed unto the Lord in their Af-
‘ fliction, but he covered himself with a
‘ Cloud, that their Prayers should not pass.
Then he proceeded to shew the Massacres
and Spoils committed upon the *Jews* in
all or most of the Cities and Places where
they had Synagogues; as at *Spires, Worms,*
Mentz, Colen, Wabzlak, Meir, Trevir, Metz,
Prague, and many other Towns. And how
their Flights from Place to Place, and some-
times to the Bishop’s House, for their safety, could
not secure them, but were pursued and slain with
Fire and Sword. Whereupon he makes this
Conclusion. ‘ Thus whithersoever they
‘ fled, the Stone out of the Wall cryed
‘ after them to confound and destroy them:
‘ For God had given Liberty to the Destroy-
‘ ers to Destroy in those evil Days.

And one Circumstance in these Miseries of
the *Jews* deserves to be more particularly ob-
served, which methinks is a singular Evidence
of the Judgment of God upon that People,
(who

Relating to the Author. lxxxvii

(who once called for Christ's Blood upon them and theirs) that they were not only slaughtered by their Enemies, but that no small Numbers unnaturally perished by laying Violent Hands upon themselves, and their nearest Relations: And this either to avoid being slain with the Sword of their Enemies, or to expiate with their own Blood any Compliances they had constrainedly made. Thus at *Spires* he mentioneth a Woman who took a Knife and slew her self, refusing to be defiled, that is, to become a Christian. At *Worms* (where Eight Hundred Souls were Massacred in two Days) many slew themselves, and each one his Brother, and Friend, and Son, and Daughter, Bridegrooms, and Brides: Nay, the tender Women slew their Children *with all their Hearts*, (saith the Author) *and all their Souls*; and the Children said, *שָׁמַע יִשְׂרָאֵל* i. e. Hear, O Israel, [Which was the beginning of one of their Prayers] when their Soul poured it self into their Mothers Bosom. The like was done at *Mentz*: and at *Rincona* two Men escaped who were forceably defiled, one Named *Uri*, and the other *Isaac*, the Son of *David Parnes*; and his Two Daughters were with him, but they returned unto the Lord. And *Isaac* slew his Daughters on the Even of the Feast of *Weeks*. His House also he set on Fire. 'And thus saith this Jew, he offered a Burnt Offering unto the Lord. And he

' he and *Uri* went into the Congregation of the
 ' Lord [*i.e.* the Synagogue set on fire it seems by
 ' the Enemy] before the Ark, and Died there be-
 ' fore the Lord, as the Fire ascended. At *Wabzlag*
 ' they slew every one his Fellow, lest the Chri-
 ' stians should abuse them in the Pools of
 ' Water which were round about the City.
 ' And one Named *Rabbenu Samuel*, who had
 ' one only Son, this Young Man bared his
 ' Neck, and the Old Man took a Knife, and
 ' blessed over the Slaughter, and slew him :
 ' And the Young Man Answered *Amen*. And
 ' all they that stood by Answered and said,
 ' *Hear, O Israel*. Much more to this purpose
 is related there of the deplorable state of that
 People at this time, which he saith, he tran-
 scribed partly out of the Commentaries of
Rabbi Eliezer.

I have but one thing more to add, (and
 so shall conclude this tedious Preface) which
 possibly may not be unacceptable to the Lovers
 of Dr. *Lightfoot*, and his Studies, to be in-
 formed of. That besides these Tracts now
 offered to the Publick, the last Year several
 other Posthumous Pieces of his were Printed
 in *Holland* in Latin; being a new Addition to
 his other Works; as was hinted in the be-
 ginning. These were to the Number of
 XXI. Consisting of, Some Learned Thoughts
 of the Greek Translation of the Bible, by the
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in it by way of *Index*: Some Remarks of the Places and Towns of the Holy Land: A Tract of the Spirit of Propheſie, as it was among the *Jews*, and afterwards ſealed: Some memorable Matters under *Ezra*, and that which was ſtyled the Great Synagogue: An Hiſtory of the Jewish Univerſity at *Japho*, that is, *Joppa*: Short Talmudical Notes upon *Genefis*, *Exodus*, *Numbers*, and *Jobna*: Some Annotations to be infered into his *Flora Hebraica & Talmudica*, in their proper Places. A Sermon in Latin Preached at *Ely* at an Epifcopal Viſitation before Biſhop *Lany* in the Year 1674. that is, the laſt Year but one of the Doctor's Life: Some of his Exerciſes at the Commencement *Anno 1655*. when he was Vice-Chancellor of *Cambridge*. All theſe were writ by him in Latin. The Pieces following were in Engliſh, but Tranſlated into Latin, viz. A ſhort Tract of the Creation: The Motions and Stations of *Iſrael* through the Wiſdomerſſ towards the Land of *Canaan*: A ſhort and plain Expoſition of ſome of the firſt Chapters of *Hoſea*: A Diſſertation, whether the Supper in which *Judas* received the Sop, were the Paſſover Supper: Another Diſcourſe, whether the *Revelation* was wrote by the Apoſtle *St. John*, or ſome other *John*: An Enumeration of the Promiſes of God, collected out of the Old Prophets, to be fulfilled to the *Jews* in the latter Days: An Enquiry into *St. James's* Liturgy: Some Fragments of Roman

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man and Christian History for the first Four Centuries. Lastly, A Collection of Letters of Learned Men, and upon Learned Subjects, to Dr. *Lightfoot*; among which is a Letter of the Learned *John Buxtorph* from *Basil* to Dr. *Lightfoot*, and another from the Doctor to him.

And thus beseeching God to encrease the Number of such useful and good Men, as this Reverend Divine was, I commend the Reader and my self to God.

J. S.

It is fit the Reader be Advertised, that whereas there be two References, noted by these two Marks ¶ and † as pag. 7. the former refers to p. 47. the latter to p 87.

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FULLS

RULES
FOR A
STUDENT
OF THE
Holy Scriptures.

With Directions how to read the History of
the Bible Methodically according to the true
Order of Time; and consequently for the
better Understanding, and more Profit.

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RULES

FOR A

STUDENT

OF THE

Holy Scriptures.

SECT. I.

THAT the Scripture is the best Expofitor of its felf, none ever deny'd, but they that would not have the Scriptures expounded. The helps that it affords for explaining of its felf, are various.

The first to be lookt after is the *Language*: The Spirit of God, upon the same Occasions, using the same Words in the Original. This observed, (which in Tranflations cannot be so well expreffed) giveth Light to Things, which otherwise were obscure. The Groundwork of the Two Testaments is *Hebrew* and *Greek*, but upon Occasion flourisheth with *Chaldee*, *Arabic*, *Syrian*, *Latine*, &c. The Holy Spirit seldom

seldom or never using these, but intimating something of Note, if our Eyes be but serious. So in *Hos. V. 5.* speaking of *Israel's* seeking God in Affliction, he useth the *Chaldee* Form; to teach where that Affliction and Seeking must be. So *Psal. cxvi. 12.* the Benefits of God there spoken of are in *Chaldee* Form for the same reason. To spare more, the very Language, wherein the Doom of *Babel* is written on the Wall, *Mene, Tekel, Upharsin*, (the fullest Piece that ever the World saw in so few Words) imports a great deal of Divine Wisdom. But every one that desires to read the Bible with Profit, cannot see this.

The first thing then for them, that only read Translations, to be looked after in reading the Scriptures, is to lay the Books and Chapters in their true Order. The Holy Spirit hath, in divers Places, purposely and divinely laid Stories and Passages out of their proper Places for special Ends: The Evangelists especially witness this. Here the Skill of the Reader is, first to reduce each thing to his own Place: And secondly, to seek the Divine Reason, why it is misplaced.

The only way to come to this Skill, is by casting the Story of the Bible into a continued Chronicle. Which, as the Spirit hath given undoubted Helps to draw; so being drawn, it is the most Satisfactory, Delightful, and Confirmative of the Understanding, Mind and Memory, that may be. This settles Histories in your Mind: This brings the things, as if done, before your Eyes: This makes you mark what else you would not; and this suffers you not to slip over the least Tittle of a Word: And sometimes in things of Doubt and Scruple, this Strikes all out of Question. The great Doubts in the Primitive Church about *Metuselah's* living in the Year of the Flood, and of *Sem's* being *Melchisedek*, as they grew from this Course, so from this Course (had it

it been truly followed) they had been soon resolved. I will not anticipate your Study; else could I shew in *Hab. iii. 2. Job. xiii.* and other Places, Doubts to be raised, not to be answered, but by Skill in Scripture Chronicle, and being so answered, of great Weight and Sweetness. Two or Three Hours Oral Instructions from one that hath gone this way, would give more Readiness in Scripture-text, than whole Days before. For the present take these literal Observations with you, which may somewhat ease, and further you in your Entry upon this Course.

I. Observe, That the Scripture of the Old Testament hath in gross Sums chained the Times together, from the beginning of the World, to the Death of *Christ*. These are easie to find; and, upon the finding, it is no hard Task to find out the several or special manner of reckoning of every Link. As between the Creation and Flood, the Years are reckoned compleat. In the paralleling of *Judah's* and *Israel's* Kingdom, most commonly current, but sometimes otherwise.

II. The *Jewish* Year consisted of Twelve Lunary Months. That is, one Month full, and another wanting; or one of Nine and Twenty Days, and another of Thirty. Which Account came short of a Solary Year Eleven Days. Which Eleven Days in Three Years made a Month of Three and Thirty Days. So that Year had Thirteen Months; and the *Embolimean*, or Intercalary Month, they set last, and called it *Veadar*. See how the Holy Ghost reckons the Year of the Flood, answering this Account; but makes it a compleat Solar Year.

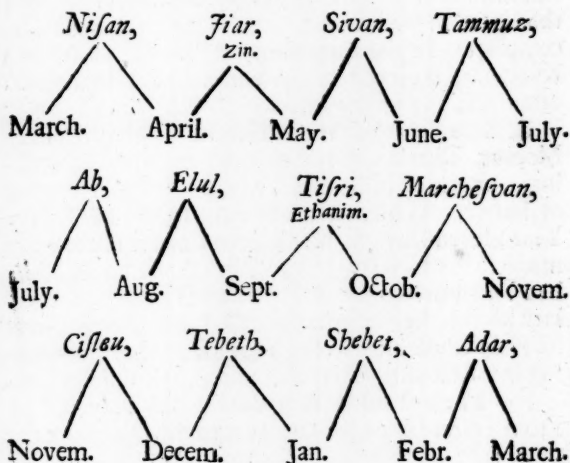
III. Their Year had a double beginning, *Viz.* From *Tisri*, from the Creation to the Departure out of *Egypt*: And from this Month the World and the Year of the Flood began. At their coming from *Egypt*, their Year began from the first New Moon, after the Vernal Solstice. And from this beginning they reckoned all their Ecclesiastick Accounts and

Feasts, but one, *Viz.* the beginning of the great Jubilee; which was from *Tifri*, for special Type of good things to come.

IV. These are the common Names of their Months.

Days.				Days.			
<i>Nisan,</i>	} containing	30	} {	<i>Tifri,</i>	} containing	30	}
<i>Fiar,</i>		29		<i>Marbeshvan,</i>		29	
<i>Sivan,</i>		30		<i>Cisleu,</i>		30	
<i>Tammuz,</i>		29		<i>Tebeth,</i>		29	
<i>Ab,</i>		30		<i>Shebet,</i>		30	
<i>Elul,</i>		29		<i>Adar,</i>		29	

Some of them have other Names; as *Zin*, *Abib*, *Bul*, *Ethanim*. But where you find these, you will find to what Month to lay them. Their Agreement with our Months was thus.



V. Their Festivals appointed by the Law Yearly were but Four, (their New Moons, Beginnings of their Year, and Sabbath excepted) *Viz.* The *Passover*,

over, Pentecost, or the Feast of Weeks, the Feast of Expiation, and the Feast of Tabernacles. The two latter were fixed Feasts, always upon the same Days. As the Expiation Day was Tisri the Tenth, the Feast of Tabernacles the Fifteenth of the same Month, the reason see after at this mark ¶.

The other Two Feasts, the Passeeover and Pentecost, were movable; and the latter was moved by the first. The Passeeover was at the first Full Moon after the Vernal Equinox. This considered, shews the Eclipse at Christ's Death to be supernatural. And it was indifferently upon any Day of the Week, but constantly upon the Fourteenth of the Month. The Fifteenth Day was a solemn Day; and for that called a Sabbath, Lev. xxiii. 11. that is, a solemn Festival Day; as the Chaldee Translation of Onkelos, and the Chaldee Paraphrase of Jonathan Ben Uzziel render it well. The Day after in the Morning betime they offered the Sheaf of first Fruits: And thenceforward was all the Corn of the Land as sanctified to them, and they might eat it. This Day is called the Day after the Sabbath, Lev. xxiii. 11. that is, after the first Day in the Passeeover Week, as Aben Ezra, R. Solomon, R. Menahem, &c. do truly take it, And this was on the Sixteenth Day of the Month in the Morning. Compare this with Christ. On the Passeeover Day he suffered, the next Day he lay in the Grave, which was a Sabbath indeed. And on the third Morning he rose again, The first Fruits of those that slept, as S. Paul from this Type calleth him, 1 Cor. xv. 20.

From this Day of the First Fruits Offering they began their Seven Sabbaths to Pentecost. The first Sabbath was called Δευτεροπρωτον that is, the first Sabbath after the second Day, Viz. in the Passeeover Week, Luke vi. 1. The next Sabbath was called Δευτεροδεύτερον the third Δευτεροτρίτον, &c. and so to Pentecost. See at this mark †.

VI. Their Harvest was half a Year long. Barley Harvest began in *Nisan*, and Wheat Harvest ended in *Tisri*, or before it. These and other like things, which seem but small, yet in reading the Bible presly indeed, will prove of singular Use upon Occasion. The smallest thing is not to be neglected, that will give Instruction.

VII. Things of greater weight will shew themselves. Such are the Computations of times from a date, but the date uncertain. Such is *Abfalom's*, 2 *Sam.* xv. 7. of *forty years*. The beginning of which must be fetched from the time of *Israel's* desiring a King, 1 *Sam.* viii. Which Sin is here punished upon *Israel*, in the Rebellion of *Abfalom*. Such an one is that, 2 *Chron.* xxii. 2. of *two and forty years*; taking date from the first of *Omri*: In whose Line *Foram*, *Abaziah's* Father, married. And therefore his Son's Reign is reckoned from the beginning of that wicked House. Such is that, *Esay* vii. 8. of *threescore and five years*, which is to be counted backward, and will be found to begin from *Esay's* prophesying at the first. Such an one is that, *Ezek.* i. 1. of *thirty years*, beginning from *Josiah's* Passeeover, and *Helkiah's* finding the Book of the Law; which put them in mind of Captivity, which is now accomplished. Here must your Circumspection settle you.

VIII. In casting up the times of the Collateral Kingdoms of *Judah* and *Israel*, your only way is to lay them in Two Columns, one justly paralleling the other; and to run them both by Years, as the Text directs you. But here is Nicety indeed, not to see how strangely they be reckoned, sometimes inclusive, sometimes otherwise, (for this you will easily find) but to find a reason, why they be so reckoned. Some of them I will here present to you, thereby to explain my self.

JUDAH.			ISRAEL.
Rehoboam made	1	1	Jeroboam made
King. He reigneth	2	2	King. He reigneth
Seventeen Years,	3	3	Two and Twenty
1 Kin. xiv. 21.	4	4	Years, 1 Kin. xiv.
	5	5	20.
	6	6	
	7	7	
	8	8	
	9	9	
	10	10	
	11	11	
	12	12	
	13	13	
	14	14	
	15	15	
	16	16	
	17	17	
Abijam reigns Three	1	18	
Years, 1 Kin. xv. 1.	2	19	
Afa reigns One	3	20	
and Forty Years,	2	21	Nadab reigneth
1 Kin. xv. 9.	3	22	Two Years, 1 Kin.
	4		xv. 25.
	5		
	6		
	7		
	8		
	Etc		

Here in this Computation, which the Text layeth
just thus, you may see these things to be observed.
First, That Rehoboam's Seventeen Years are counted
complete. *Secondly*, That Abijam's Years are cur-
rent. *Thirdly*, That whereas it is said, that Jerobo-
am

am reigned two and twenty years, and his Son *Nadab* two years, you find by this reckoning, that *Nadab's* Two Years fall within the Sum of his Father's Two and Twenty. This may seem strange; but the Resolution is sweet and easie from 2 *Chron.* xiii. 20. The Lord smote *Jeroboam* with some ill Disease, that he could not administer, or rule the Kingdom. So that he was forced to substitute his Son *Nadab* in his Life-time. And in one and the same Year both Father and Son dye.

Divers such Passages, as these, you will find in this Story of the *Kings*, if you will but cast it into Annals after this manner, as be these. *Ahaziah* Two Years older than his Father, 2 *Chron.* xxii. 2. *Baasha* fighting Nineteen Years after he is dead, 2 *Chron.* xvi. 1. *Jotham* reigning Four Years after he is buried, 2 *King.* xv. 30. *Foram* crowned King in the Seventeenth Year of *Jehoshaphat*, 2 *King.* i. 17. compared with 1 *King.* xxii. 51. And in the Two and Twentieth Year of *Jehoshaphat*, 2 *King.* viii. 16. And after *Jehoshaphat's* Death, 2 *Chron.* xxi. 1. Variety of such strange things are to be found by taking this course, which otherwise you can never see, nor doubt of. For Resolution of such Ambiguities, when you have found them, the Text will do it, if it be well searched. Conference with some Man or other, learned and practiced in this way, will soon resolve and remove all Scruples. One Month or two spent thus with a living Guide, will profit more than Seven Years Study spent according to the common way of reading the Bible. This way attained to will guide you it self in what else is agreeable to profitable reading. As in marking those things that seem to be Contradictions in the Text, or Slips of the Holy Ghost; (in which always is admirable Wisdom) Parallels of Times, Places and Persons, &c. Which, if you once fix sadly to make a Scripture-Chronicle, you cannot slip unmarked; and it will be

be enough to me to see you Doubt. I know your Doubting will not rest, till resolved.

I have here briefly run before you the Order of Scripture, as I conceive the Continuance of the History requires it to lye. If you will but settle to make a Scripture-Chronicle, this is needless; for that will search out the Order for you: So that you may spare your Labour of reading this that I have written; and then I need not to excuse my Confusedness in it for haste. Yet if you do read it, it may shew you the Necessity of that, that I so instantly urge, *viz.* Skill in the Chronicle. For if there be whole Chapters and Books laid out of their Places, and the reason thereof commonly most sweet, what may we expect in smaller Bulk of things, as Genealogies, Names, Speeches, Years, Quotations, &c. but strange Variations, yet always Divine?

Admirable it is to see, how the Holy Spirit of God in Discords hath shewed the sweetest Music. But few Men mark this, because few take a right course in reading of Scripture. Hence, when Men are brought to see flat Contradictions, (as unreconciled there be many in it,) they are at amaze, and ready to deny their Bible. A little Pains right spent will soon amend this wavering, and settle Men upon the Rock; whereon to be built is to be sure.

S E C T. II.

THE Canonical Books of the Bible are Seventy, (if the *Psalms* be parted into Five) like the Seventy Souls, that built up the House of *Israel*.

The *Apocrypha* speaks for it self, that it is not the Finger of God, but the Work of some *Jews*. Which got it so much Authority among *Christians*; because it came from them, from whom the lively

lively Oracles of God indeed came also. But the *Talmud* may be read to as good Advantage, and as much Profit, and far more.

Leviathan reserved to be eaten, 2 *Esdra* vi. 52. is *Judaism*, in Targ. *Jonath.* in *Gen.* R. Sol. *Elias Tzbi.* Manna of all tastes in *Wisd.* xvi. 20, 21. is *Jewish*, R. Sol. in *Num.* xi. Paradise created before the World is *Judaism*, in Targ. *Jonath.* in *Gen.* ii. Pirke R. *Eliezer*, R. *Nephtali.* Bel and the Dragon is a *Jewish* Parable from *Jer.* li. 44. And I will punish Bel in Babylon, and I will bring forth out of his Mouth, that which he hath swallowed up, &c.

Judith's blessing *Simeon*, for the Slaughter of *Sechem*, is worse than *Jewish*, *Jud.* ix. 2. &c. flat against *Jacob*, who curseth the Fact; and against *Moses*, who for it leaves him out of his Blessings, *Deut.* xxxiii.

Tobit's Chronology is worse than *Heathenish*, *Tob.* xiv. 4, and 15. making the Ruin of *Nineveh* by *Nebuchadnezzar*, to depend upon *Jonah's* Prophecy: Whereas since *Jonah's* Prophecie that City had been destroyed by *Arbaces* and *Belofus*, and built again, and stood the Succession of Seven or Eight Kings, and near about Two Hundred Years before it was taken by *Nebuchadnezzar*. So might one censure the rest; but *Verbum Sapienti.* Believe not every Spirit.

SECT. III.

G E N E S I S.

CHAP. I. **T**HE Law begins with the Creation; because by the Creature is our first Step to the Knowledge of God, *Rom.* i. 20. *Pf.* xix. It teach-

teacheth the end from the beginning, the Resurrection from the Creation: For if God made Man of Dust, he can raise him; our Spiritual Union with God in Glory, even in our Body, by the Union of our Spirit and Body in Creation.

God not named *Jehovah*, till the Creation be perfect, for special Reason.

The second Days Work not approved, but the third twice.

Heaven and Earth created in one and the same instant, as Center and Circumference.

The First Day.

The Heavens are made perfect, and move as soon as ever they are made, and with them are created the Angels. But the Earth is unformed and vast, all covered over with Water. And the Spirit of God, by the Motion of the Heavens, cherisheth the inferior Creature of Earth and Waters.

Twelve Hours did the Heavens move in Darknes; and then by God's Appointment *Light* appeared in that Hemisphere, in which God had decreed, that the Light of Religion should first shine. And there it gave Lustre for Twelve Hours more, declining by degrees with the Motion of the Heavens to the other Hemisphere; where it also shone Twelve Hours.

So that the first Day to that part of the World, was † Six and Thirty Hours long.

† So long was *Joshuah's* Day, when the Sun stood still; and so long was *Christ* under Death.

The Second Day.

As soon as ever the Light was gone off from this upper Horizon, God commanded, that (instead of that Vacuity, which was between the Waters, that covered

covered the Earth, and the Clouds, which were created full of Water in the same instant with the Heavens,) the *Air* should be spread abroad throughout the Universe. And in Four and Twenty Hours the Command is accomplished.

The Third Day.

The Waters, that cover the Earth, at God's Command recoil Westward into those Channels, which God had appointed them. And still as they go away, and dry Land appears, Herbs, Plants and Trees, with their ripe Seed and Fruit upon them, grow instantly out of the Earth. This Day God

plants the pleasant Garden
 † The Story of *Eden*, Gen. 11. ver. 9, 10, 11, 12, 13, 14. of † *Eden*.
 in proper Order should lye between ver. 12, and 13. of this Chapter. But *Moses* hath reserved the History of that to be handled at *Adam's* being placed in it. Because he would dispatch his Treatise of Generals before he come to Particulars.

The Fourth Day.

The Sun, Moon and Stars created. The inferiour Hemisphere first sees the Sun: Or else the Moon was made before the Sun.

The Fifth Day.

Fowl and Fish made. The *Whale* particularly named, to shew, that even the greatest Creature could not make it self.

The Sixth Day.

Beasts and Cattel created; and *Man*, Lord of the Creatures on Earth: Who come to acknowledge their

their Homage to Man, when they come for their Names. Which *Adam* giveth them, at their first Sight, according to their Natures. He seeth not amongst them all a Mate for himself. God pro-

GEN. II. Begin to read this Chapter at ver. 4. This Chapter is a particularizing upon some Generals of the Chapter preceding.

vides one for him of his own Flesh, marries them together, puts them into the Garden, gives them the Moral Law in few Words; and to shew to them their intire Dominion, as well over themselves, as over the Creature, he leaves them to their own free Will, with Power either to stand or fall. He gives his Angels charge over them, to be ministring Spirits for their Good. Some Angels despise this Office, and for that Pride are cast from their first Estate of Happiness, and are reserved in the Chains of God's Providence, under the Darkness of his Displeasure, unto the Judgment of the great Day.

No Comfort they have left them, but to have Company of the same Misery, and to bring Man into the same Perdition. GEN. III. This they soon enterprize; and having first obtained Leave of God, they assail the Woman by three Temptations, to the Lust of the Flesh, Lust of the Eye, and Pride of Life, as 1 Job. ii. 16. she being overcome bringeth the Man into the same Transgression. About Three Hours after their Fall, God cometh to censure them, but first he promisseth *Christ*, a Redeemer. Which Promise *Adam* layeth hold on; and for that calleth his Wife's Name *Eve*, or *Life*.

God seeth his Faith, and teacheth him to Sacrifice clean Beasts, as a Seal of his Faith in him, who should be sacrificed for him. With the Skins of which Beasts he cloatheth *Adam* and his Wife, and driveth them out of *Eden*, even on the Day of their Creation.

The

The Seventh Day.

After the end of *Gen. iii.* take in the three first Verses of *Chap. ii.*

That *Adam* fell on the day of his Creation, were there no other Evidence, *Gen. v. 2.* were sufficient.

The next Day God, by his own Example ordaineth as a Day of Rest, for *Adam* and his Posterity to meditate upon these things.

Evil Concupiscence, generated in *Adam* by his Fall, doth readily forward *Adam* **G E N. IV.** upon the present Necessity of Generation of Children. He hath two born at a Birth: First, that which was Natural, and after him that which was Spiritual. Their Mother, upon the Birth of the first of them, shews her

† The Original Words may well, if not best, bear this Sense.

Apprehension of the Promise, and calls his Name *Cain*, a Possession or Purchase: † For, saith she, *I have obtained the Lord, to become Man.* But the Purchase or Possession of the Propagation of Original Sin, did most shew it self in the Nature of *Cain*. Because his Brother's bloody Sacrifice, which properly signified that of *Christ*, was visibly fired from Heaven, and his dry Sheaves of Corn, the likelier Materials to burn, are not, he falls into a desperate Discontent;

† The common Gloss upon *ver. 7. Sin lies at the Door*: That is, the Punishment for Sin is ready to seize on thee, is flat, contrary to the Sense of the Verse going before, and the latter end of that Verse. God comes not there to deject, but comfort him. The Word *חַטָּאת* translated *Sin*, signifies the Sacrifice for Sin, all along *Leviticus*, which was brought to the Tabernacle Door.

which, tho' God himself from Heaven would remove with † comfortable Words, yet sticketh it fast, even to the Death of his Brother. For which he is made a *Runnagate*, and hedged in that he cannot die, as *Job iii. 21.* tho' he begged of the Lord,

Let any one, that findeth me, kill me. God gives him

him a Token, that no one should kill him. Upon which he grows resolutely wicked, as appears in the Discipline of his Children. One of which *Lamech*, the seventh from *Adam* in this Line, is notoriously wicked, and bringeth in height of Wickedness by his double Marriage. Which *Enoch*, the seventh from *Adam* in the other Line, prophesieth against, *Jud. ver. 12*. Yet

This Chapter undertaking to set down the Wickedness of *Cain's* Brood, runs on with the holy Line, till it stop at *Enosh*. In whose time that Wickedness began to be notorious. See 2 *Pet. ii. 5*.

Lamech boasteth in his Villany, and even undervalues his great Grandfire *Cain*. His Children give their Minds to Trades, that may further Luxury and Vanity; as fattening Cattel, Imagery, and Music. Thus is *Cain's* Generation scattered, and shall be utterly rooted out by the Flood.

But these are the Generations of *Adam*, that should hold out, and not fail. In the Day that God made *Adam*, he created him in his own Image; even both the Male and Female he made in this Image; and blessed them with Power of begetting Children, in the same Image also; but they fell on the Day of their Creation; so that God names them *Earthly Adam*, the Day that they were created.

GEN. V. This Chapter is a Chronicle of 1656 Years, from the Creation to *Methuselah's* Death. This time is called, *Early in the Morning*, or the dawning of the Day, *Mat. xx. 1*. This Chapter, cast into a Chronological Table, giveth much Light to what went before, to what follows, and to itself.

And when *Adam* was an Hundred and Thirty Years old compleat, he begat a Son in his own Image, sinful like himself, and called his Name *Seth*. And all the Days of *Adam* were Nine Hundred and Thirty Years; a Thousand within Seventy: But now Seventy Years are a Man's whole Age, *Psal. xc. 10*.

C

In

In this long time *Adam* saw his Children's Children to the Ninth Generation. *Enoch*, the Seventh from *Adam*, is dedicated to God, as the Seventh Day, and God took him away, that he should not see Death, when he had lived as many Years as be Days in a Year. *Enoch*, before he was translated, prophesied against the Wickedness of the World, and foretold of the Flood. Which those that feared God believed; and therefore kept themselves long unmarried, because they would not beget many Children for the Waters. For *Methuselah* lived an Hundred Eighty-seven Years, and begat *Lamech*, and *Lamech* lived an Hundred Eighty-two, and begat a Son, and foresaw that to him should be given Liberty for all the World to eat Flesh; whereby they should be much eased of the Toyl which they endured in Tillage of the Ground; when hitherto they ate nothing but the Fruits thereof; and he called his Name *Noah*. And

That *Sem* was *Noah*'s second Son, collect from *Gen. v. 32.* and *vii. 11.* and *xi. 10.*

when *Noah* was Five Hundred Years old, he begat *Japhet*, and Two Years

after he begat *Sem*, and afterward he begat *Ham*.

GEN. VI. To *Noah* God determines the Date of the old World an Hundred and Twenty Years; and then should all perish, but himself, and Family. Who should be preserved in a large and spacious Ark; which *Noah* and his Sons make,

GEN. VII. and enter into in the Year of the World MDCLVI, on the Seventeenth Day of

Marbeshwan, or the Second Month; having newly buried his Grandfather

† *Methuselah* dieth at the most not above Forty Days before the Rains begin. This *Enoch* foresaw, when he named him so. *Meth-u-shelah*, He dieth, and it is sent.

† *Methuselah*. With him he taketh of Birds, Beasts and Cattel; some for Preservation of the kind; of unclean Creatures,

tures only a Couple, but of clean three Couple for Breed, and an odd one to sacrifice upon his Delivery. The Rains begin, and within Forty Days the Earth is as it was at the Creation, all covered with Waters. When the Wicked see Destruction begin, it is too late to pray. For when they would not make their Prayer to God in a time, when he might be found, *in the Flood of Waters they could not make their Prayers to come nigh him*, Psal. xxxii. 6. They are soon wiped away with Waters. *Job xxii. 15, 16. Hast thou marked the old way, which wicked Men have trodden? Which were cut down out of time; whose Foundation was overflown with a Flood.* And their Spirits are now in Prison. 1 Pet. iii. 19. The Waters grow Fifteen Cubits above the highest Mountain. The Ark draws Water Eleven Cubits.

On the First of *Sivan* the Waters ebb, and but a Cubit in Four Days for Two Months together; but faster, being got within the Compass of the Mountains. After *Noah* had been a compleat Solar Year in the Ark, he cometh out, and

GEN. VIII.

GEN. IX.

sacrificeth, and receiveth a Blessing, and * Liberty of eating Flesh, but without the Blood. The Rainbow, that before was only Natural, is now also† Sacramental. Man's Age is halfed. *Noah* many Years after the Flood is overtaken with Wine, and discovered. *Sem* and *Japhet* joyned in Religion. *Cain* cursed in his Son *Canaan*.

* The Doctrine of Transubstantiation is against this Law of Nature and Nations.

† The Rainbow the likeliest Sacrament to be of Accidents, that ever was, yet are they in a subject. Transubstantiation teacheth strange Philosophy.

Ham

As before the Flood, so after, the Multitude grows wicked. The Children

GEN. X, XI. These two Chapters may seem to lye wrong, in that the Dispersion of Nations is told, Chap. x. before the Cause of it; which was the building of *Babel*, Chap. xi. But the reason of reckoning thus is, to shew first, that the Sons of *Sem*, *Ham* and *Japhet*, were alike accessary to that Rebellion; and that when he had related the Story of *Babel*, and the Dispersion, he might follow the Story of *Heber*, and that Family that held to the first Tongue.

of *Noah's Three Sons* jointly go about to build a Rendezvous for Idolatry. Which Work God disannulleth, by confounding their *Hebrew Tongue* into divers Idioms. Our Father *Japhet's Sons* have every one a several Tongue, which *Sem's* and *Ham's* have not. This makes their calling home again to God to be the longer, by how much

they are the further severed from that Tongue, in which only God was truly professed. At *Babel* began Heathenism, and Men, as before the Flood, to be the *Sons of Men*, Gen. xi. 5. And so are to continue, till *Christ* give Priviledge to them to be called the *Sons of God*, Joh. i. 12. The Means must be by the Gift of Tongues, *Acts* ii. At *Babel* Ages are again halfed. *Peleg* dies the youngest

Man mentioned, since the Creation. His Father *Heber* holds the Language and Religion of the Ho-

The Ages of these Fathers, before the Tower, are summed up, because there is no more to be said of them. Cast this Chapter into a Chronological Table, and you shall find *Eber* alive after *Abraham* is dead. In all this Chapter it is not said, *They died*, as Gen. v. till it come to *Terah*, and *Terah died in Haran*. In Gen. v. it is said of those Fathers, that they *Died*, to shew, that they were not swept away with the Flood. Again, *Sem*, with whom this Genealogy begins, is alive, and talking with *Abram*, under the Name of *Melchizedek*, Gen. xiv. Therefore his Death, nor the rest are not mentioned, till *Terah*; and of him it is said, *He died in Haran*, to shew, that *Abram* left him not, while he lived. Collect *Terah's Age* at *Abram's Birth* from Gen. xii. 4. *Acts* vii. 4. Gen. xi. 32.

ly

ly Fathers from the beginning: But his Children swerve, especially *Terah*, who is Idolatrous in *Ur of Chaldea*: And when he is an Hundred and Thirty Years old, begets *Abram*, whom he traineth up in Idolatry also.

Christ is promised to *Abram* in a Heathen Town, which Promise in time was to concern the Heathens. *Terah* and *Abram* both GEN. XII, leave their Idolatry, and Country, and embrace the Promise. They go for the Land, which was promised, as an earnest of a greater Mercy. *Terah* dies by the way. *Abram* goes into *Canaan*, and builds two Altars †, one upon *Gerizim*, and † Compare Deut. xxvii. and the other upon *Ebal*, by *Jesh. viii.* with this. Faith taking Possession of that Land. Afterward by his own Sufferings he sheweth what they should suffer, that should inherit that Land, before they come there. For Famine drives him into *Egypt*; where, when *Canaan* wanteth Corn thro' want of Rain, the River *Nilus* supplies that Defect, and affords Sustenance. His Wife *Sarai*, a white Woman, is soon espied by the Blackamoors of *Egypt*, and commended, and taken to the King; but restored upon the plaguing of *Pharoah*; a Type of Things to come.

Upon his return to *Canaan*, Lot at Mount *Ebal*, the Hill of Curfing, doth wilfully alienate himself, and His, from the GEN. XIII, Communion of *Abram*, and the Church in his House.

For which he is justly punished with Captivity, with the Sons and Curse of *Canaan*, and becomes a Prisoner to *Chedorlaomer*, a Son of *Elam*, the Son of *Sem*; GEN. XIV.

but is released by *Abram*; who by Promise was Lord of that Land, and suffers not the Spoil to go out of the Land, but at *Dan*, upon the Frontiers of *Canaan*, gets it again. In his return he pays Tythes of the Spoil to *Melchizedek*, or *Sem*. Who having seen the two fearful Plagues of the World, the *Flood*, and the *Confusion* of Tongues, had out of a Godly Fear and Zeal given himself up totally to the Service of God, and voluntarily was become a Priest. He now refresheth *Abram's* weary Company with Bread and Wine, and him with a Blessing.

Which Blessing God secondeth with Promise of

GEN. XV.

† The Tribes are Stars in *Joseph's* Dream, *Gen.* xxxvii.

Children numerous, like the † Stars, and a new Promise of the Land of *Canaan*, with an evident Assurance by Vision, God

himself passing in a Flame of Fire between the Parts of divided Beasts, as the Custom was in making Covenants, *Jer.* xxxiv. 18. But withal sheweth Affliction by *Egypt*, before his Seed

GEN. XVI. shall enjoy the Land. Which soon beginneth by *Egyptian* *Hagar*, that

GEN. XVII. gendreth to Bondage. But the Son of the Freewoman must inherit the

Promise. Which thing *Abram* believeth, and Circumcision is given him, a Seal of his Righteousness by Faith. And for the

† From this, that *Abram* hath a new Name given him, when the Command of Circumcision is given him, after-times used to give Names to their Children at their Circumcision, *Luk.* i. 59. and ii. 21. as Christians do now at Baptism.

more Assurance †, his and *Sarah's* Names are changed.

GEN. XVIII. The Trinity in visible Form appears to *Abraham*, and determines the time of the Birth of the promised Seed.

Chanis

Cham's Derision of his Father's Nakedness, shews it self in the filthy Nakedness of his Sons of *Sodom*; whose Flames of Lust GEN. XIX. are punisht with Flames of Fire, and even their Hell comes down from Heaven. *Lot* is delivered from the Ruin, but not from the Corruption of the City. God, that can bring Good out of Evil, brings a Mother of *Christ* according to the Flesh out of the Incest of *Lot*, viz. *Ruth* the *Moabitess*.

Isaac in his Mother's Womb taken by *Abimelech*, as *Christ* in *Mary's* Womb taxed by *Cesar*. To this Story of *Sarah's* being GEN. XX. taken and kept, and released by the Plagues of a *Philistin*, compare the Case of the Ark in the Land of the *Philistins*, 1 *Sam.* v. 6.

Isaac born. In his being born above the Course of Nature, *Abraham* seeth the Day of *Christ*, and rejoyceth; and in token GEN. XXI. calleth his Son's Name *Isaac*, *Laughter*. At *Isaac's* Fifth Year *Ishmael* mocketh: Then begin the Four Hundred Years Affliction exactly.

Isaac and the Ram, a true Type of *Christ's* two Natures; the one only Suffering, and the other not; yet that that GEN. XXII. suffer'd not, giving Validity and Value to that that suffer'd.

Sarah dieth, the only Woman whose Age is recorded in Scripture. *Abraham* hath not a Foot of Land of his own GEN. XXIII. in *Canaan*, but only a Burial Place. In the last Chapter you have Tidings of *Rebecca*, before the Death of *Sarah*; that one Sun may be ready to rise, before another set. C 4 *Isaac*,

Isaac, having grieved Three Years for the Loss of his Mother, is comforted at last
 GEN. XXIV. with *Rebecca* his Wife.

Who of Necessity must be barren, that the Seed may be of Promise, and not of Nature. This Barrenness of *Sarah* and *Rebecca*, [and others; and yet having Children at last, was as an Harbinger, to provide room for the Belief of *Christ's* Supernatural Birth. See *Luke* .i. 36. *Jacob* and *Eſau* quarrel before they be born. *Eſau* loseth his Interest in God in the sale of his Birthright.

The Genealogy of *Abraham* and *Ishmael*, their Age and Death, are set down here, because there is no more to be said of them. Howbeit, *Abraham* lived till *Jacob* was Fifteen Years old, and *Ishmael* till he was Sixty-three.

At *Abraham's* Death, when *Isaac* is now just Seventy-five Years old, the same
 GEN. XXVI. Blessing is given to him, that was given to *Abraham*, when he was Seventy-five.

At the same Age (probably) *Jacob* also getteth it from his Father, by taking on him
 GEN. XXVII. to be *Eſau*, when he was *Jacob*. And by this means obtains the Blessing of his Father.

Which Blessing God seconds, giving him the same Promise, as he goeth to *Haran*, that he gave *Abraham*, to bring him thence.

But

But his unlawful Means of compassing his Father's Blessing God punisheth in the same kind. So that after Seven Years GEN. XXIX. Service he embraceth *Leah* instead of *Rachel*, as he had pretended *Esau*, instead of *Jacob*. He serveth for this a Week in earnest, that he will serve Seven Years more for *Rachel*, and at the Weeks end he obtains her.

In Seven Years hard Affliction he begetteth many Children. God taketh Care of Payment of his Wages: Types of what should happen to his Posterity. GEN. XXX. His Riches endanger him both to *Laban*, who seeth with him the Fruit of his Flock; and to *Esau*, who now seeth the Effect of the Blessing gotten from him, and the Benefit of the Birthright, which he had sold. But XXXI. *Jacob* is *Israel*, A Prevailer with God, before he meets with *Esau*, and he cannot chuse then, but XXXII. prevail with him. XXXIII.

Jacob's Remifness in the Discipline of his Family causeth the Rape of *Dinah*. Here *Leah's* tender Eyes have Cause to GEN. XXXIV. weep for her Daughter. Till now *Jacob* had hardly held touch with God in the Performance of his Vow, *The Lord shall be my God*.

And no wonder, if his Children miscarry. But at *Bethel*, where his Vow was made, he purgeth his House from GEN. XXXV. Idols; and there he again receives a Blessing, and is called an *Israelite* indeed now without Guile. *Hof. xii. 4. He found him in Bethel, and there he spake with us:* That is, at this time,

at *Bethel*, he calls him *Israel*, in Behalf of his Posterity: Who, while they should be, as his Family is here, purged from Iniquity, they should be *Israel, powerful with God*. Upon the naming of him *Israel*, which should concern all his Tribes, his Tribes are reckoned, upon the Birth of *Benjamin*, when they be now full.

Now the Story is to fall only upon *Jacob*, and his Children. *Eſau's* Genealogy is
 GEN. XXXVI. reckoned; for no more is now to be ſaid of him. Eight Kings of *Edom* before *Israel* had any; answerably Eight Kings of *Israel* kept the Kingdom of *Edom*.

Joſeph ſold by *Judah* to *Midianites*, *Medanites* and *Iſhmaelites*. For which
 GEN. XXXVII, Faſt *Judah* is juſtly puniſhed in
 XXXVIII. the Death of his Children, and his own Shame. Seek earneſtly in this Story, and you ſhall find *Judah* to have Children at the moſt at Twelve Years old, if not before.

Joſeph ſold into *Egypt*, is near raviſhing by his black Miſtreſs. His Coat is again ſhewed to colour the Wick-
 GEN. XXXIX. edneſs of this Woman, as his bloody Coat was to colour that of his Brethren.

As for telling of Dreams he is ſold, ſo by interpreting of Dreams he riſeth to honour;
 GEN. XL. when he ſeeth and telleth, how Plenty and Famine over *Egypt* ſhould be cauſed
 XLI. by *Nilus*. And the Famine, he knew, came as a juſt Judgment upon *Egypt*, for keeping his Innocence ſo long in
 XLII. Priſon. The ſame Juſtice is ſhewed upon *Canaan*, from whence he was ſold.
 Which

Which makes his Brethren to bow to him for Corn, as their Corn-Sheaves did to his in his Dream. His Brother *Benjamin*, who had no Hand in his Sale, yet is brought also to crouch to him, to fulfil his Dream of his Mother bowing to him; for *Benjamin* cost her her Life. When all things, according to the fore-signification, are fulfilled, *Joseph* reveals himself to his Brethren, and sends for his Father; who cometh for *Egypt*. And then of his Generation, or that come out of his Loins, were Sixty-nine in number, and himself maketh the Seventieth.

XLIII.

XLIV.

XLV.

XLVI.

He is presented before *Pharaoh*, who never saw so old a Man in all his Life. As he had nourished *Joseph* Seventeen Years before he was sold, so *Joseph* nourisheth him in *Egypt* Seventeen Years before he dieth. Before his Death he swears *Joseph* to interr him in *Canaan*, blesteth his two Sons particularly, and himself with the rest of his Brethren. He dieth an Hundred Forty-seven Years old. *Joseph* Fifty-three Years after dieth himself, and is coffined up in *Egypt*, to be carried to the Land of Promise, when *Israel* shall be delivered.

GEN. XLVII.

XLVIII.

XLIX.

L.

Before *Joseph's* Death *Israel* grows numerous in *Egypt*, if not before *Jacob's*, Gen. xlvii. 27. And God chuseth them for his visible Church, *Ezek.* xx. 5. And to his new chosen Church he appointed *Levi* to be Priest, to teach *Israel* the Ways of God, when their great Instructor, *Jacob*, is dead, 1 *Sam.* ii. 27.

ii. 27. His Repentance upon his Father's Curse, *Gen. xlix. 6, 7.* obtaineth Pardon; and his *Dividing in Jacob, and Scattering in Israel*, becomes a Blessing. But after *Joseph, Levi*, and that Generation be dead, they forget God; as *Judg. ii. 7.* They follow the Idols of *Egypt, Ezek. xx. 8. Jos. xxiv. 14.* They reject the Covenant of God, and Circumcision the Sign of it, they utterly neglect; so that they are uncircumcised like the *Egyptians. Jos. v. 9. Exod. iv. 24, 25.* They make mixt Marriages with the *Egyptians*, among whom they live; as *Lev. xxiv. 10.* And following the Customs of *Egypt*, they make prohibited Matches among themselves, as *Exod. ii. 1. Lev. xviii. 3, and 12.*

Thus when his Church grows thus degenerate in *Egypt*, God hath ready a Church to shew among the Heathen, (thereby to provoke *Israel* to Jealousie) even in the House of *Job* in *Arabia*. Whose like *Israel* had not, *Job i. 8.* after the Death of *Levi*, and the Birth of *Moses*. God also chastiseth them by hard Affliction an Hundred and Twenty Years together, according to the time of the old World, *Gen. vi.*

JO B. After *Genesis*, in order of time, lies the Story, and Book of *Job*. Which to read here, before you begin with *Exodus*, will breed Interruption of a continued Story. But when you do read *Job*, remember histime; and wical examine and mark, how he and his Friends speak closely of foregoing Stories. As of the *Creation, Chap. xxxviii, xxxix, &c.* The *Fall of Angels and Men, Chap. iv.* latter end, *Chap. v. 2.* *Cain's Case*, who was hid from God's Favour, yet hedged in that he could not die, *Chap. iii. 21.* The *Flood* and old World, *Chap. xxii. 6.* *Babel's Builders, Chap. iii. 13. &c. V. 13.* These and other such things you may find closely couched in their Speeches; which they came to know partly by Tradition, partly by living so near *Israel*, partly by Revelation; as *Chap. iv. 12.* and *Chap. xxxviii. 1.*

S E C T. IV.

E X O D U S.

THE Book of *Exodus* by the ancient *Jews* was called *The Book of Redemption*. *Abarb.* in Preface to *Exodus*. So the Work of Redemption is called *Exodus*, *Luk. ix. 31.*

Israel's Sin causes hard Affliction: From which no Tribe is exempted; even the Royal one of *Judah* groans heavily under this Burden, with the rest of his Brethren.

E X O D. CHAP. I.

To this first of *Exodus*, treating of the fore Affliction of *Israel* in *Egypt*, read *Pf. lxxxviii.* and *lxxxix.* which were made by two Men, *Heman* and *Ethan*, who then lived and felt that Affliction. These were *Ezrahites*, or immediate Sons of *Zerah*, *1 Chron. ii. 6.* And *Zerah* was one of those Seventy, that went down to *Egypt*, *Gen. xlv. 12.* So that those two *Psalms* are the oldest piece of Writing the World hath to shew.

In these hard times is *Moses* born, a goodly Child, tho' his Mother were by Nature past the Course of Child-bearing. He is hid *EXOD. II.* at his Birth, lest he should be slain; as he was also after his Death, lest he should be worshipped. His Mother is paid for nursing her own Child. He lives Forty *EXOD. III.* Years a Courtier; other Forty a Shepherd, spending his time in Divine Contemplation. In one of which Thoughts of God, God appears to him indeed, gives him Charge of the Delivery of his People, and withal gives him the Power of Miracles.

His

His Shepherd's Staff is turned into a Serpent for the Terror of *Egypt*, and *Israel*, if they rebel; but into a Rod again for *Israel's* Conduct, if they obey. His Hand is Leprous, to teach both them and himself, that not that impure Hand, but a greater, did those Miracles. Armed with these Powers he goes for *Egypt*. The first Night he had like to have lost his Son, for want of Circumcision. Which when he had received, he is unfit for a Journey; and so he and his Mother and Brother are left behind.

Pharaoh upon *Moses* Message adds Affliction. But God will approve himself *Je-*
EXOD. V, VI. hovah, faithful in Promise. The Genealogy of *Israel* undertaken to be reckoned, but stops at *Levi*: Which Tribe was shortly to be taken for all *Israel*.

Pharaoh plagued five times, and hardens his Heart, when he is punished
EXOD. VII, VIII, IX, for Sin. Therefore God
X, XI, XII, XIII. hardens his Heart five times more: So that he sins for a Punishment. At last *Israel* is delivered by the Blood of a Lamb. All *Egyptian* First-born slain: For which *Israel's* First-born is due to God. *Egyptian* Gods are overthrown, and their Dogs struck dumb. From their coming out of *Egypt* to the end of *Exodus*, the Text hath so pointed out the Months and Days, that being laid Kalendar-wise to view, they yield more Facility and Delight.

Year of the World
MMDXIII.

Days of them.

Nisan or *Abib*, the First
Month.

1 Some of the Plagues
were at the beginning of
2 this Month; at the least
the *Hail* was. And Flax
3 and Barley are now ripe.
So is *Rahab's* Flax ripe in
4 the same Month Forty
Years after; and laid up-
5 on her flat-roofed House
to wither, *Jos.* ii. 6.

6 *Rome* is *Egypt* in *Rev.*
xvi. and is plagued with
7 Hail, for overthrowing
Fundamental Points of
8 Religion: Every Stone a
Talent weight, *ver.* 21.
9 answerable to the several
Silver Bases for the Foun-
dation of the Tabernacle.

10 The Paschal Lamb is
taken up.

EXOD. X.

11
12 Darknes. } Three Days
13 Darknes. } Darknes over
Egypt, while *Israel* ga-
thers to *Raamses*. Re-
member the Three Hours
Darknes upon the *Jews*
at *Christ's* Death.

EXOD, XI. XII.

14 Darknes over *Egypt*
all Day. The Passeeover
kept at Night.

15 *Israel* comes out of
Egypt. A Day of Unlea-
vened Bread. *Nisan*

Year of the World
MMDXIII.

EXOD. XIII.

EXOD. XIV.

EXOD. XV.

Days of the M.

16

17

18

19

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30

Nisan or Abib, the First
Month.

They come to *Etham*.

They come to *Pihabiroth*.

Pharaoh arms after them.

Pursues them.

Overtakes them.

This Morning they sing Deliverance.

From hence after three Days March they come to *Marah*. From hence to the Fifteenth of the next Month they remove but twice.

In all their Journeys the Cloud of Glory leadeth them. When they pitched, it sat down upon *Moses's* Tent. When the Tabernacle was built, it flitted from *Moses's* Tent, and rested upon that. For *Christ* was first to be Glorious in the Tabernacle of *Moses*, the Law, but more in the Gospel.

Fiar.

Year of the World
MMDXIII.

Jiar.

Days of them.

1

In the Institution of the Passover they are enjoined to eat Unleavened Bread, till the One and Twentieth Day. For till that Day they are not quite free from the Danger of *Egypt*. Therefore till then they are to eat the Bread of Affliction.

2

3

4

5

6

7

8

9

10

11

12

13

14

In the Three Days Darkneſs they are Circumciſed, being then ſecure of *Egypt*. And ſo both their Sacraments come together; as they did when they came into *Canaan*.

After the firſt Year, or ſecond, ſpent in the Wiſdom, the Paſſover is neglected, becauſe Circumciſion was alſo.

Both which taught by this their own end.

Iſrael's Camp, when they enter *Canaan*, is for the moſt part uncircumciſed; yet of *Iſrael*, tho' they wanted the viſible Sign of Admiſſion. This pleads againſt *Jewiſh* holding Perpetuity of Circumciſion, and *Popiſh* Viſibility of the Church.

D

Jiar.

Year of the World
MMDXIII.

EXOD. XVI.

EXOD. XVII.

Days of the M.

Jar.

- | | |
|----|--|
| 15 | They come to the Wilderness of <i>Sin</i> . |
| 16 | They murmur. Quails are given at Even. |
| 17 | Manna falleth in the Morning. |
| 18 | They stay at <i>Sin</i> . |
| 19 | They stay at <i>Sin</i> . |
| 20 | They stay at <i>Sin</i> . |
| 21 | They stay at <i>Sin</i> . |
| 22 | They stay at <i>Sin</i> . |
| 23 | They stay at <i>Sin</i> . By this their Stay at <i>Sin</i> , a serious Eye may go very near to find the Sabbath. |
| 24 | They remove to <i>Dophkah</i> , Num. xxxiii. 12. |
| 25 | They march to <i>Alush</i> , Num. xxxiii. 13. |
| 26 | They come to <i>Rephidim</i> , Num. xxxiii. 14. |
| 27 | Water is given out of <i>Horeb</i> . |

Here may you understand a place of *S. Paul*, 1 *Cor. x.* They drank of the Rock that followed them. *Horeb* and *Sinai* were at one Mountain. For the Law given in *Sinai*, *Exod.* xix. 20. is said to be given in *Horeb*, *Mal.* iv. 4. yet *Exod.* xvii. *Israel* is in *Horeb*, or under it, drinking Water: And *Exod.* xix. 1. they go from *Horeb* to *Sinai*. Yet these two were the same Hill. The Hill had two Names; one side of it was called *Horeb* (*Drought*;) because it wanted Water, till this Miracle; the other side was

was called *Sinai*, (*Bushy*,) because of the *Brambles* there. In one of these did God appear in Fire. So that *Israel's* marching from *Horeb* to *Sinai*, *Exod.* xix. i. is no more but this, they had lien Four Days under the Hill *Sinai*, on the South-west side of it: Which side is called *Horeb*, from the want of Water there; but *Moses* smote the Rock, and Water came out, and the People drank their Fill. Then they removed thence, to the East side of the Hill, marching about the Foot of it. And the Brook of Water, that issued out of the South side, ran about the Skirts of the Hill, even to the place where they pitched on the other side, called *Sinai*.

This Rock was Christ, even as the Bread is his Body. Not really, for then *Moses* had had his Doom here of not entring *Canaan*, for striking of *Christ* really; and he had been as bad as the *Roman* Soldiers, that opened his Side.

Year of the World	Days of them.	
MMDXIII.		<i>Jiar.</i>
	28	<i>Amalek</i> cometh against them.
	29	<i>Amalek</i> is overthrowne. <i>Amalek</i> for this first assailing <i>Israel</i> , when they came from <i>Egypt</i> ; and again in <i>Haman</i> , is cursed to Eternal Destruction, <i>Num.</i> xxiv.

The next Chapter, *viz. Exod.* xviii. is misplaced. Therefore when you have read the Seventeenth Chapter, go to the Nineteenth. For the proper Place of the Eighteenth is to come in between the Tenth and Eleventh Verses of *Num.* x. For this

Election of Judges by the Counsel of *Jethro* was not till they were ready to depart from *Sinai*, *Deut. i. 6, 7, 8, 9, &c.* Now the reason why the Story of *Jethro* is laid here, is this; *Amalek* is cursed, *Exod. xvii. 14.* Among the *Amalekites* lived *Jethro*, *1 Sam. xv. 6.* Now to shew that *Jethro* found Favour both with God and *Israel*, immediately after the Curse of *Amalek*, it was fit that *Jethro's* coming to *Israel* should be set down, to shew that he fell not under that Curse.

Year of the World
MMDXIII.

EXOD. XIX.

EXOD. XX, XXI,
XXII, XXIII.

EXOD. XXIV.

Moses his first
Fast of Forty Days.

Days of the M.

1

Israel comes to *Sinai*.

2

Moses goes into the Mount, and returns.

3

He goes up again to relate the Peoples Words.

4

He sanctifieth the People.

5

The People still sanctified.

6

This Morning the Moral Law is given; and before Night those Ceremonials that have nearest Relation.

7

The People enter into Covenant in the Morning, and before Night *Moses* goeth into the Mount, and stays there Forty Days and Forty Nights fasting.

8

Sivan.

Sivan.

Year of the World
MMDXIII.

EXOD. XXV,
XXVI, XXVII,
XXVIII, XXIX.
XXX, XXXI.

Days of the M.

Sivan.

9 God shews him a Glorious Tabernacle pitched in Mount *Sinai*, to be a Pattern of his, as his was to be of a better. Upon the making of his the other vanisheth, as his was to do, when a better came.

10 The Tabernacle was a Figure of *Christ's* Body; so was the Temple, *John* ii. 19. For this, they that were absent from *Jerusalem* looked always that way in their Devotions.

11 The Tabernacle was the Fountain of their Religion: From which they were taught the Favour of God to Men thro' *Christ*; that Religion is the Heart of a State; the Easiness and Perspicuity of the Fundamentals of Religion; the Seven Bonds of the Church; the Ministration of Angels; the Mediation of *Christ*, and even every particular concerning his Nature and Function.

Year of the World
MMDXIII.

Days of the M.

Sivan.

17

18

19

20

21

22

The Fabric and Ceremonies of the Tabernacle, as they be hard to find; so being found, they give great Delight and Information. A serious Student may see the Fabric and Service of it almost as plain in the Text, as *Moses* did in the Mount. Take these Observations to help to facilitate.

1. The *Cubits*, by which the Tabernacle is measured, are but half Yards.

2. Those that are translated *Boards*, are Planks of a great Thickness.

3. The Tabernacle was Fifteen Yards long.

4. The most Holy Place Five Yards square every way.

5. The Five and Five rich *Curtains* were looped together just over the Partition by the Vail. Here *Geneva* Notes fail.

6. The *Silver Foundations* lay open to view.

7. The *Cherubins* were Pictures of Children winged and bowing forward.

Sivan.

Year of the World
MMDXIII.

Days of them.

Sivan.

23

8. The *Pillars* both in the East Entrance, and in the Division of the *Sanctum*, and *Sanctum Sanctorum*, bore out the two Vails to view. In this Sense the Church is the Pillar of Truth.

24

25

9. The Roof of the Sanctuary had four Covers: The Sides, till within three quarters of a Yard of the Ground, had two, half a Yard below that but one; and the Silver Foundation none at all. Such are *Mysteries* in Scripture; the Fundamentals of Religion plain: Other things veiled under one Cover, others under two, and some Counsels of God past finding out.

26

27

28

29

10. The Fabric and Service of the Tabernacle, the Fountain of Ceremonies, well looked into, will shew the *Romanist* most foolishly ceremonious; and his Doctrin concerning the outward Worship of God, impious.

30

Fifty

Fifty Days after *Israel's* Departure out of *Egypt*, they receive the Fire of a Law at *Sinai*, the Sixth Day of *Sivan* in the Morning. In the Afternoon he goes up to the Mount, and receives Fifty-seven Ceremonial and Judicial Laws of nearest Relation to the Moral. That Night he writeth them in a Book, here is a piece of Writing older by Forty Days, than the two Tables. The next Day Morning he causeth an Altar to be built, to represent God, and twelve Pillars, to represent the twelve Tribes. He commands the First born of *Israel* to offer Sacrifice, and Peace-Offerings. With the Blood

* Here is a Figurative Speech in the first Covenant: So the Bread is *Christ's* Body in the second.

he sprinkles the Altar, and the twelve Pillars. Which * because they represented the People, they are called *the People*.

And thus *Israel* enters into Covenant. Which when they were, their Elders draw near to God; which while they were out of Covenant, they might not do without Danger. Then did they eat a solemn Holy Dinner, eating those Parts of the Peace-Offerings before the Lord, which were left at the making of the Covenant. And in the Strength of this Meat *Moses* was in the Mount Forty Days, and Forty Nights, and ate nothing, but lived by the Words that proceeded out of the Mouth of God. In Divine Contemplation he seeth *Christ*, as he was to be shewed to the *Jews*, till the time of Reformation should come, under the Figures of a Tabernacle, and a Priest. The sight of which taught him *Christ* to the full, in his Natures and Offices.

In the Tabernacle were three Crowns, answerable to his three Offices; *Viz.* the Crown of the *Law*, the Crown of the *Priesthood*, and the Crown of the *Kingdom*.

The

The Crown of the *Law* was the Ark, a Chest gilded with Gold within and without, as *Christ* was pure from Sin both in Thought and Action. The Cover, a piece of massy Gold, called, *The Mercy-Seat*, because it hid the Law, and because God from it spake favourably to Men, from between Cherubins, which once were Instruments of his Indignation, *Gen. iii. ult.*

The Crown of the *Priesthood* was on the Altar of Incense: Which stood between the Candlestick and Shew-Bread, and sanctified them both by Prayer.

The Crown of the *Kingdom* was on the Table of Shew-Bread; where a several Golden Dish, applied to every Loaf, shewed God's special Care of every Tribe in particular. The Measure of Meal, *viz.* Two Omers, put into every Cake, and the Cakes set before the Lord on the Sabbath-Day, put *Israel* in mind of their Sustainance in the Wilderness: When their Stint on the Sabbath was two Omers, *Exod. xvi.* For this, they might justly rely upon him for their Daily Bread.

Tammuz.

Year of the World
MMDXIII.

Days of the M.

Tammuz.

Year
M

1 Consider these few things.

I. The Angels in the Tabernacle. Curtains taught only their Attendance upon the Church, not any Action of theirs in the Work of Mediation For they were only silent Spectators, while the Priest did mediate.

2 II. The best and holiest of *Israel's* Men, (at least, that should have been so) the Priests; and the best Actions of the Priests, viz. Sacrificing, were not Holy in themselves, but had their Sanctity from other. The Priest from his Garments; the Sacrifice from the Altar; that Merits might be excluded, and inherent Righteousness only attributed to *Christ*.

3 III. The Priest never went to offer Incense, till he had offered Sacrifice. Teaching, that he only that sacrificed himself for Man, is to be his Mediator.

Tammuz.

Year of the World
MMDXIII.

Days of the M.

Tammuz.

6

IV. There was no Sacrifice without Blood. *Incrumentum Sacrificium* is a Stranger to *Moses*, and to Holy Language.

7

V. *Moses* is still above *Aaron* in Dignity, tho' he were the younger Brother. This might teach *Rome*, Subjection to the Prince.

8

VI. God's answering *David* by the Ephod without the Ark, teacheth, that God is not bound to the Means himself, tho' he bind us.

9

On the contrary, God, not answering *Saul* by the Ark without the Ephod, taught him to remember his Fact of slaying the Priests, which should have worn it.

10

The Stones in *Aaron's* Ephod rightly understood, and readily remembred, give Light in many Places. As *Revel. xxi.* The Jasper is the first Foundation in the new *Hierusalem*. This Stone was *Benjamin's* in the Ephod.

11

12

This pleadeth for *Paul* of

Year of the World
MMDXIII.

Days of the M.

Tammuz.

13

of Benjamin, and not for Peter of Zebulon, to have Pre-eminence in building of the Church of Gen-

14

tiles. The Rainbow about God's Throne, Rev. iv. is of Smaragd Colour. The Rainbow is the Sign of a Covenant,

15

Gen. ix. The Smaragd in the Ephod was for Levi, the Priesthood. So here is the true Sign of the Church, the Rainbow of Smaragd, the true Preaching of the Covenant by the Priesthood.

16

EXOD. XXXII.

17

Moses cometh from the Mount, and finds the Golden Calf newly made.

18

Moses Second Fast of Forty Days.

He goeth up again; and is there Forty Days more to beg Israel's Pardon, Deut. ix. 18. He wilheth to be Anathema

19

for his Kindred according to the Flesh. He obtains Respite of Punishment for the present, but cannot obtain, but that in time it shall fall upon them.

20

Tammuz.

Year of the World
MMDXIII.

EXOD. XXXIII.

Days of the M.

12

22

23

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29

Tammuz.

The Angel of the Covenant is threatned to be withdrawn from them; and their Conduct to be committed to a created Angel.

Ab.

Year of the World
MMDXIII.

Days of the M.

Ab.

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Moses his Third
Fast of Forty Days
and Nights.

EXOD. XXXIV.
to the end of the
Book.

He comes down from
the Mount again.

He goeth up with two Ta-
bles ready made again, and
stayeth 40 Days and Nights
more; even all the next
Month *Elul*, which consist-
eth of Twenty-nine Days.

¶ And

¶ And on the Tenth of *Tisri*, *Moses* cometh down from his third Fast. And now God is reconciled to *Israel*, and the Case is well with them. He brings down two new Tables; hath Commiffion to begin with the making of the Tabernacle. The Cloud of Glory is restored to the Camp again.

And becaufe all thefe good Tidings came to *Israel* upon the Tenth of the Month *Tisri*, for this that Day is fet apart to be obferved every Year, for the Feaft of *Expiation*: When the High Priest entred into the moft Holy Place with Blood; an exquisite Type of *Chrift*, if it be fearched to the Quick.

Becaufe *Moses* had told *Israel*, at his coming down from the Mountain, of the making of the Sanctuary; by which they conclude it will be long before their Removal from *Sinai*; therefore on the Fifteenth of *Tisri* they begin to make themfelves Manfions, and Booths to lodge in, till their Removal. For this, that Day is appointed for the Feaft of Tabernacles to Pofterity.

And now they begin to fall in Hand with the Work, in the fame Month that the World began. And in it are Six fpecial Works, like thofe of the Creation.

All the Men, from Twenty Years old and upward, contribute each one half a Shekel for the Silver Foundation. Some gave fomething elfe. And the Women beftow their Pains of fpinning and fewing, and their Looking-Glaſſes.

Thefe Six Months current are they buſie. Againſt the firſt Month of the next Year all is ready. So on the Firſt of *Niſan*, *Anno Mundi* MMDXIV. they begin to ſet the Tabernacle up: Which was Six Days in doing. When it is finiſhed, the Cloud deſcends on it.

Thus ends *Exodus* in a Cloud; under which we are to look for a more perfect Tabernacle, not made with Hands: In which the Godhead ſhould dwell bodily, as the Cloud here.

SECT.

S E C T. V.

L E V I T I C U S.

OUT of the Tabernacle newly erected God giveth Ordinances for the Service of it in Sacrifice of all Kinds, the Office of the Priest, &c. Which his Sons missing in, dye by Fire; as also *Shelomith's* Son by Stones.

CHAP. I, II, III, IV, &c. even all the Book. For these things were delivered to *Moses* in the beginning of the Month *Nisan*. On the Fourteenth Day they keep the Passover. Therefore read next *Numb. Ch. ix.* all the Chapter; and *Ch. x.* to ver. 11.

These Ceremonies of *Moses*, some were Doctrines of Faith, some of Manners, and some of both. Study them pressly; for they are of infinite Sweetness, and Satisfaction. Measure the rest by the one Law of Clean and Unclean. Which, among other things, ground us in these Doctrines.

I. That nothing is unclean to be touch'd, while it is alive, but Man. See *Mat. xv. 11.*

II. There are degrees of Uncleaness; Leprosie the greatest.

III. Every one that came to be judged of by the Priest, was unclean, tho' not Leprous.

IV. The Priests could not make, but only pronounce clean and unclean. The Power of the Keys is spoken of from this Place, and in this Phrase.

V. Every Priest had this Priviledge, as well as the High Priest. Hence must we understand, that *Peter's* Power of the Keys was not singular.

VI. He that was Leprous all over was to be pronounced clean. For it appeared that all the Poyson was come forth. But he that had any live Flesh, that

that shewed not Leprous, was unclean. A Doctrine against Merit, and the Power of Man to Good.

VII. No final Excommunication, but for Leprosie.

VIII. The Priests, that were to be Judges of Leprosie, could not be tainted with it. Hence when *Aaron* and *Miriam* are both in the same fault, of murmuring against *Moses*, *Miriam* is struck with Leprosie, but *Aaron* is not. So when King *Uzziah* would be meddling with the Priests Office, God useth no other way to chastize him, and to shew him his Error, than by striking him with Leprosie, with which the true Priests could not be tainted.

SECT. VI.

N U M B E R S.

IN the beginning of the last *CHAP. I, II,*
Month the Sanctuary was *III, IV.*
pitched: And so is their Camp
in the beginning of this second Month.

All *Israel* numbred, from Twenty Years old, and upward. None of this number are to enter *Canaan*. *Levi* was exempt from this Curse; and therefore they are numbred by themselves.

Their Camp is pitched. The Sanctuary in the middle; for Religion is the Heart of a State. The *Levites* at a distance pitch next it in a Quadrangular Body, clean about it. At a greater distance, even about them, Two Thousand Cubits from the Tabernacle, pitcheth the Body of the Army in the same Form: Every side of the Square carrying its several Colours. *Judah* the Picture of a Lion: *Ephraim* a Bullock; *Reuben* a Man; *Dan* an Eagle. Compare this with God's dwelling in the Church of the Christians, *Rev. iv.* E The

The Law concerning the Unclean, and the suspected Wife; that their new pitched Camp might be pure. And of *Nazarites*, the only Votaries of the Laity.

NUM. V, VI.

The Prince's Offer to the Sanctuary. More Ordinances about it. About this time comes *Je- thro* to *Moses*. His long Absence had been because of Distaste he took at *Moses*, for sending *Zipporah* back, when he went for *Egypt*.

NUM. VII, VIII.

Then should you go to *Chap. x. ver. 11.* But take in *Exod. xviii.* before. Then read *Num. x.* from *ver. 11.* to the end of the Chapter.

Israel removes from *Sinai*, having pitched there a whole Year within some few Days.

The Peoples murmuring causeth a Plague. *Aaron's* and *Miriam's* murmuring against *Moses* his Heathenish Wife, which was but newly come among them.

NUM. XI, XII.

The Decree of their wandring in the Wilderness Eight and Thirty Years longer, and that all that were numbred at *Sinai* should not enter *Canaan*, cometh forth irrevocable.

NUM. XIII, XIV.

Read here *Psal. xc.* which was made upon this Decree.

Some Laws given to those, that should enter the Land,

NUM. XV.

Korah,

Korah, Dathan and Abiram, murmur against the Function of *Moses*, and the Priesthood of *Aaron*. They are punished alike in kind, but not in degree. NUM. XVI.

Korah's Sin was not altogether so heavy, as the other. He was of the Priestly Tribe *Levi*; therefore for him to affect the Priesthood was not so heinous, as for *Dathan and Abiram*, who were merely Laymen. Answerably *Korah's Punishment* was not so heavy as theirs: For all their Children were swallowed up with them, but *Korah's* were not. *Samuel* came of *Korah*, and some Psalmists, that made divers Psalms.

Aaron's Priesthood is justified, by the budding of his withered Rod; as a Priesthood should bud, when *Aaron's* NUM. XVII. was withered.

Upon this Approval, special Services for the Priests are appointed. *Miriam* dieth in their last NUM. XVIII, XIX, wandering Year. *Moses* XX. and *Aaron* excluded out of *Canaan*, for being more angry at *Israel* than God himself. This shewed, that the Promise aimed at better things, than the Land of *Canaan*; out of which even the Holiest among them they see excluded.

Sibon and Og overcome. It is Six and Twenty Generations since the Creation. Answerably *Psal. cxxxvi.* doth Six NUM. XXI. and Twenty times extol the Mercy of God, *His Mercy endureth for ever*: Beginning the Psalm from the Creation, and ending it in the Overthrow of *Sibon and Og*. By which *Israel* first took Possession of the Land promised.

Balaam is hired to curse *Israel*, but cannot. He curseth *Rome* for Crucifying *Christ*. Chap. xxiv. 24.
 N U M. XXII, XXIII, XXIV. This is the Groundwork of the Revelation.

Balaam, when he cannot curse, lays a Stumbling-block in *Israel's* way, by bringing *Midianitish* Women among them. By whom they fall to Lewdness; which procures a Plague among them, that sweeps away those that were yet left of the Account at *Sinai*.

When the old Stock is gone, they that must enter *Canaan* are numbered. Thus as they were delivered *Moses* by number, by number he delivers them up.
 N U M. XXVI.
 From hence to the end of the Book, all things are facil, and in order.

S E C T. VII.

D E U T E R O N O M Y.

Moses, in the Eleventh Month of the last Year of their wandering, rehearseth and explaineth precedent Laws and Stories. He bleisseth all the Tribes, but only *Simeon*; giveth *Judah* Priority of *Levi*; dieth, and is buried by *Christ*; who was to bury his Ceremonies. The Cloud of Glory departeth upon *Moses's* Death.

S E C T.

S E C T. VIII.

J O S H U A.

Joshua of Joseph succeedeth him, to bring them into *Canaan*, as Joseph had brought them into *Egypt*.

This Book contains a Story of Seventeen Years, beginning from *Nisan* the Sixth, *Anno Mundi* MMDLIII. The first Seven Years are spent in Wars; and then have they Peace, and set up the Tabernacle in *Ephraim*, and call the Town *Shiloh*, i. e. *Peaceable*.

God gives *Joshua* Authority, and even puts the Law into his Hands, as that was the manner of crowning their Kings, *2 Chron.* JOS. I. xxiii. 11. This was the Sixth of *Nisan*; that Day he makes Proclamation of Removal after three Days compleat; and withal, that Day send two Men to spy *Jericho*; who JOS. II. take up their Lodging in a Victualler's House, called *Rahab*, an honest Woman, tho' of a scandalous Profession. But they come out again that Night. The Seventh Day they lye in the Mountains; the Eighth Day they return.

The Ninth Day the People march along upon *Jordan's* Banks down, till they come over against *Jericho*. The Ark leadeth the Van. JOS. III.

They pass *Jordan* on the Tenth; the Waters being divided four Thousand Cubits, besides where the Body of the Army JOS. IV. marched in two Parts.

The Eleventh, Twelfth, Thirteenth Days, they are busie about Circumcision. On the
 JOS. V, VI. Fourteenth they keep the Passover; and so are sensible of both their Sacraments at once. Till the Twenty-first at Even is their Passover Week. From thence they strangely besiege *Jericho*, compassing it Seven Days, according to the Seven Generations, since the Land was promised. The Spoil of this Town must deservedly be, as the first Fruits of *Canaan*, due to the Lord.

Which *Achan* meddling with, makes *Israel* abominable. In the Valley of *Achor*,
 JOS. VII. which is here the beginning of their Trouble, must be the beginning of their Hope, *Hos. ii. 15. Job. iv.*

As taken, and the Spoil given to the Soldiers. And here they begin to take Possession
 JOS. VIII. of *Canaan*. Then *Joshua* builds an Altar, just where *Abraham* had done, when he took Possession of the Land by Faith, *Gen. xii.*

JOS. IX. The *Gibeonites* deceive by colour of Antiquity.

A miraculous Day of Thirty-six Hours long. A humane History, *Sepher Jasher*,
 X, &c. cited, as *Paul* cites Heathen Poets, and Talmudic Doctors.

From hence to the end of the Book is a Survey of the Land, and some few Histories interlaced; of no Scruple for Order: Only the Story of *Caleb's* taking of *Kiriath Sepher*, Chap. xv. 14. is rehearsed *Judg. i. 12.* as if it were after *Joshua's* Death; but
 in

in this Book it is in the proper Place. It is rehearsed in *Judges*, because there speaking, how *Judab* was appointed Captain by God, it relates this Story, to shew why *Othniel* was looked after rather than any other of *Judab*, because of his Valour tried before in this Action.

S E C T. IX.

J U D G E S.

GOD, to make easier way for *Israel's* Possession of the Land of the *Amorites*, useth the *Amorites* for their Furtherance. So *Sihon* and *Vahob*, King of *Moab*, fall to CHAP. I. Wars; and *Sihon* taketh Land from *Moab*, that *Israel* might take it from him, that was an *Amorite*; for with a *Moabite* they might not meddle. So *Adonibezek*, and his Neighbour Kings, fall to civil Wars, and he conquers Seventy of them ready to *Israel's* Hand. So that when they have conquered him, they have conquered so many. They cut off his Thumbs and great Toes, and bring him to the great Town of the Kingdom, *Jerusalem*, and there for Terror to others do publickly kill him.

The things next related after the Overthrow of *Adonibezek*, as the taking of *Hierusalem*, *Hebron*, and *Kiriath Sepher*, were done in *Joshua's* time: But they are rehearsed for this reason, that we might see, that *Judab* was chosen General after *Joshua's* Death by God. That *Israel* might war under one, to whom they were used and acquainted. For *Judab* was made General by *Joshua*, even in his Lifetime. And this Matter of *Othniel* named here, to shew why he is made Judge afterward.

In the rest of the Chapter the Order is proper; only whereas some things are mentioned here, which are mentioned in *Joshua's* Book, as *ver. 27, 29.* about *Israel's* not expelling the *Canaanites*; it is to shew, that as it was not done before *Joshua's* Death, so neither was it done after.

For which they have heavy tidings from God.

JUDG. II. to v. 11. then read *CHAPP. XVII, XVIII, XIX, XX, XXI,* of this Book. *Joshua's* Age and Death mentioned again, to shew, that in his time, all was well with them. After

the Tenth Verse of this Chapter take in the *XVII, XVIII, XIX, XX, XXI.* Chapters of this Book; for hereabout is their Order. For howsoever these these Stories be laid in the end of the Book, yet were the things, there mentioned, done before any Judge arose in *Israel.* For the evidencing of which,

- I. consider *First* the Connexion of the Passages there mentioned one to another.

Micah of *Ephraim* set up an Idol, as *Jeroboam* of the same Tribe did afterward. The

JUDG. XVII, XVIII. *Danites* take it away, even in *Micah's* Life time, and set it up publicly in *Dan*, as *Jeroboam* also did afterwards. And *Jonathan*, a Grandchild of *Moses*, is the first publick Idolatrous Priest.

This *Moses* had for marrying in an Idolatrous Line. *Dan* for Idolatry first set up in his Tribe is not sealed, *Rev. vii.* among *Israel.*

JUDG. XIX, XX. Upon Toleration of Idolatry all Iniquity follows; so that a City of *Israel* becomes *Sodom.* Against this City all *Israel* goes by God's Permission to War; and yet Forty Thousand are slain by a most wicked Tribe. Thus did God avenge his own cause, when none of *Israel* would be zealous for him against

gainst the Idolatry newly set up; and yet all of them could be so sensible, and vindicative of Injury done to a Whore.

When God hath used *Benjamin* to execute his Wrath against *Israel*, for not punishing *Dan's* and *Micha's* Idolatry; he useth *Israel* to punish *Benjamin*, for not delivering up *Gibeah* to Justice for her Villany, Thus is the Story knit to it self.

JUDG. XXI.

Secondly, Consider, that the beginning of this Book is the proper place for these Histories, tho' they be laid in the latter end. For, II.

1. The *Israelites* follow Idols after the Death of the Elders, *Judges* iii. *Micah* is the first that sets it up.

2. There is no King in *Israel* then; that is, before any Judge rose.

3. The *Danites* are not yet settled; that could not be long after *Joshua's* Death.

4. *Phinehas* is yet alive, *Chap.* xx. 28. So that we must needs cast things into the Thirty-second Year, ascribed to *Othniel's* Judgeship, before *Cushan* afflict them.

Thirdly, Consider the Reason, why the Stories are so mislay'd. It is, that the Eleven Hundred Pieces of Silver, that made *Dan's* public Idol, *Chap.* xvii. 2. and the Eleven Hundred Pieces of Silver from every *Philistin* Prince, *Chap.* xvi. 5. that brought *Sampson* of *Dan* to his End untimely, might be laid together for secret Instruction to the Reader. III.

Then

Then return to *Chap. ii. ver. 11.* and from thence to the end of the Sixteenth Chapter, there is

JUDG. II. ver. 11. to the end of *Chap. xvi.* and to the end of the Book. But the Book of *Ruth* to be taken in near the beginning.

R U T H.

near you may go. *Salmon* begat *Boaz* of *Rahab*, *Mat. i. 5.* and *Boaz* married *Ruth*. *Ruth*, *Ch. ult.* *Salmon* came with *Joshua* into *Canaan*, and *Boaz* was in the next Generation. Allow *Rahab* to live two Years in *Israel*, before she had a Child by *Salmon*; and withal allow *Boaz* to be Seventy or Eighty Years old, before he marry *Ruth*; yet is *Ruth's* Story then about Thirty Years before *Ehud's* Death. Their going to sojourn in *Moab*, *Ruth i.* is likely to be many Years before *Moab* be *Israel's* open Enemy, *Judges iii. 12.*

In casting the Years of the Judges, observe that the times of the Afflictors are to be included in the times of the Judges. As *Chap. iii.* *Cusham Rishathaim* oppressed Seven Years; and *Othniel* judged Forty. These Seven Years must be included in the Forty, and not be counted as Forty-seven. *St. Paul* reckoneth them at extent, *Acts xiii. 20.* He gave them Judges about the space of Four Hundred and Fifty Years.

SECT.

SECT. X.

I. S A M U E L, &c.

THE Seventeen first Chapters of 1 Sam. lye without scruple of Interposition or Transposition. From the Seventeenth Chapter forward, the *Psalms*, *Proverbs*, &c. fall in in their time and order.

CHAP. I. From the beginning of the Book to Chap. xvii.

As for the *PSALMS*, it is above the Reach of Man to bring all those to the Time and Occasion, wherein and whereupon they were made. Sometime the Title resolves us, sometime the Phrase gives strong Presumption; in some we have no Light at all for these things. Those that are titled to Resolution you may easily lay in their Places. For the other, and for the whole Book of *Psalms*, take these Observations.

1. The *Psalms* are divided into Five Books, according to the Five Books of *Moses*: Where a Psalm ends with *Amen*, is the end of a Book: Compare them with *Moses* his Five Books, and you will see how sweetly they agree.

2. The *Jews* have this Rule for the Authors of such or such *Psalms*. Those *Psalms* which have not a Title to express who made them, are to be referred to the next Author that is named before. So *Psalms* xci, xcii, xciii, xciv, xcv, xcvi, xcvi, xcvi, xcvi, xcix, c. by their Rule were made by *Moses*, the Author next named before, in *Psal.* xc. in tit. The Subject

Subject indeed may inforce no less, the *Psalms* treating concerning things done in *Moses's* time; as the *Tabernacle*, the *Sabbath*, the *Temptation* in the *Wilderness*, &c. But *Samuel* is named in *Psal.* xcix. 6. but it is as *David* is in *Psal.* lxxxix.

3. There be *Psalms*, which have no Title, yet the Subject and Phrase, in divers of them, give strong Presumption upon the Occasion. As *Psal.* i. upon the Fall of Man, by the Counsel of the Ungodly, &c. And this shews his Reparation by the contrary. So when *Israel* and *Judah* are parted, because of *Rehoboam's* heavy Yoke, 1 *Chron.* xii. Christ, that must joyn them again, *Hos.* i. works it by the contrary, *Take on you my Yoke, which is easie, and Burden light.* *Psal.* ii. upon the Fall of *Israel* from *David's* House, whom God had appointed King in *Sion*. And thus the Fall of *Adam* and *Israel* are handled together. *Psal.* cxxxii. upon the bringing of the Ark to *Jerusalem*: Which when it was captived from *Ephrata*, or *Shiloh* in *Ephraim*, and stayed afterward 20 Years in *Kiriathjearim*, the City of the Wood, *David* provides it an Habitation in *Jerusalem*, &c. So in divers others, the occasion of it self shews it self: But I will not forestall your own finding of them.

4. Divers *Psalms* in the Original are Alphabetical; but few of them have the Alphabet true, for some reason or other admirably Divine: So one Letter in *Jeremy's* Alphabetical Lamentations is altered constantly, for secret and sweet Reason.

5. For the Order of the *Psalms*, why they be so laid, in many of them the Reason shews it self, at the first sight; in others it requires a narrower Scrutiny.

The

The first and second *Psalms* made upon Occasions so far distant in time, yet laid together for special reason, as was touched before.

The Fiftieth *Psalms*, in *ver.* 8, and 14, 15. refuseth all Sacrifice, but Prayer. That the Fifty-first *Psalms* offers, *ver.* 16, 17. and easily shews, why these two be laid together.

Psalms cxxxvi. the Mercy of God brings them to Possession of the Land of Promise. *Psalms* cxxxvii. brings them into Captivity; and shews, that their living in the Land of Canaan was so sinful, that it was not to be mentioned.

These, and other Observations may be gathered out of this exquisite Book of the *Psalms*, conducing to further the Understanding in reading it. But your Eyes be their own Observers and Judges.

I SAM. xvii. Here take in *Psalms* ix. made upon Goliath's Death.

I SAM. xviii, xix. at *ver.* 12. take in *Psalms* lix.

I SAM. xx, xxi. at *ver.* 12. take in *Psalms* lvi. and at the end of the Chapter, *Psalms* xxxiv.

I SAM. xxii. here take *Psalms* lii.

I SAM. xxiii. about *ver.* 24. comes in *Psalms* liv.

I SAM. xxiv. at *ver.* 4. read *Psalms* lvii.

I SAM. xxv, xxvi. at *ver.* 9. where David bids Abishai, Destroy not Saul, may seem to give Occasion of *Psalms* lxxv. as the same Words in the Cave did of *Psalms* lvii. which bears the same Title.

I SAM. xxvii. between *ver.* 7, and 8. comes in the I Chron. xii. from the beginning, to *ver.* 23. Then return to *ver.* 8. and from thence to the end of the

the Book, is no Interposition; only with the last Chapter read 1 *Chron.* x.

2 *SAM.* i, ii. to the three first Verses, read 1 *Chron.* xi. 1, 2, 3.

2 *SAM.* ii, iv, and v. to *ver.* 4. there take in 1 *Chron.* xii. from *ver.* 23, to the end. Then return to

2 *SAM.* v. 4. to the end of *ver.* 10. and with it read 1 *Chron.* xi. from *ver.* 4, to the end of *ver.* 5. Then read 2 *SAM.* v. from *ver.* 11. to the end, and with it read 1 *Chron.* xiv.

2 *SAM.* vi. 1 *Chron.* xiii, xv, xvi.

2 *SAM.* vii. 1 *Chron.* xvii.

2 *SAM.* viii. 1 *Chron.* xviii. and at *ver.* 12. take in *Psalms* lx.

2 *SAM.* ix, x. 1 *Chron.* xix.

2 *SAM.* xi, xii. and 1 *Chron.* xx. 1, 2, 3.

2 *SAM.* xiii, xiv, xv, xvi, xvii, xviii, xix, xx, xxi. to *ver.* 18.

2 *SAM.* xxi. at *ver.* 18. and forward, take in 1 *Chron.* xx. from *ver.* 4. to the end.

2 *SAM.* xxii. *Psalms* xviii.

2 *SAM.* xxiv. 1 *Chron.* xxi.

1 *CHRON.* xxii. to the end of *Chap.* xxvii.

2 *SAM.* xxiii. 1 *Chron.* xi. from *ver.* 10, to the end.

1 *KING.* i.

1 *CHRON.*

1 CHRON. xxviii, xxix, to ver. 26.

1 KING. ii. to ver. 10, 11. read 1 Chron. xxix. ver. 26, 27, 28, 29, 30.

1 KING. iii. 2 Chron. i.

1 KING. iv. at the end of which come in the PROVERBS.

PRO-
VERBS.

1 KING. v. 2 Chron. ii.

1 KING. vi. 2 Chron. iii. to ver. 15.

1 KING. vii. from ver. 13, to the end. 2 Chron. iii. ver. 15, 16, 17. and 2 Chron. iv.

1 KING. viii. 2 Chron. v, vi, vii.

1 KING. vii. from the beginning, to ver. 13.

1 KING. ix. 2 Chron. viii.

1 KING. x. 2 Chron. ix. to ver. 29. Hereabout the Book of CANTICLES falleth in. For it was made after the House of Lebanon was built, Cant. vii. 4. CANTICLES.

1 KING. xi. to ver. 41. Here take in ECCLESIASTES, which was Solomon's Repentance after his grievous Fall. ECCLESIASTES.

1 KING. xi. ver. 41, 42, 43. 2 Chron. xi. ver. 29, 30, 31.

1 KING. xii. to ver. 25. 2 Chron. x, xi, to v. 5.

1 KING xiii, xiv. to ver. 21.

2 CHRON. xi. from ver. 5. to the end of Chap. xii. And with it read 1 King. xiv. from v. 21. to the end. 2 CHRON.

2 CHRON. xiii. 1 King. xv. to ver. 9.

2 CHRON. xiv, xv, xvi. 1 King. xv. from ver. 9, to ver. 25.

1 KING. xv. from ver. 25. to the end.

1 CHRON. Chap. xvii.

1 KING. xvi, xvii, xviii, xix, xx, xxi.

1 KING. xxii. 2 Chron. xviii.

2 CHRON. xix, xx.

2 KING. i, ii, iii.

2 CHRON. xxi.

2 KING. iv. v, vi, vii, viii, to ver. 25.

2 KING. viii. from ver. 25, to the end of Chap. x. And withal read 2 Chron. xxii. to ver. 10.

2 KING. xi. 2 Chron. xxii. from ver. 10. to the end of Chap. xxiii.

2 KING. xii. 2 CHRON. xxiv.

2 KING. xiii. Hereabout cometh in the Book
JONAH. of JONAH.

From hence to the end of these Books, the Story of the Collateral Kingdoms, while they both stand, and of Judah's alone, when the other is fallen, are laid so orderly, that it is mere Transcription, and no more, to lay them here. And so indeed hath it been hitherto; but I was willing to lead them thus, so far as they kept within their own two Channels. But now they branch themselves into more Heads, (viz. the

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the Books of the Prophets,) their Order, which the Text hath intire, without misplacing in these two Books, needs not to be looked at so much in it self, as these other to be brought to it.

S E C T. XI.

The Prophetical Books.

IN some Places the Titles of the Prophecies tell where to lay them; others, that are silent in that kind, the *Jews* have the like general Rule for, that they had for the *Psalms*: *That an undated Prophecy is to be laid in the same time, that the next dated before is.* As *Joel* to be contemporary with *Hosea*. *Obadiah* and *Jonah* with *Amos*, &c.

Their Rule holds well for the general, but for particular Computation of the Precedency of Prophets, that lived under the same Kings Reigns, you must go into further Enquiry. As *Jonah* lived in the times of *Amos*, according to their Rule tis true. But whether *Jonah* or *Amos* prophesied first, is the *Query*. Upon Examination you will find *Jonah* before *Hosea* himself; who is said, *Chap. i. 2.* to have had the Word of the Lord *first* come to him. Of such things you may be your own Judge.

Those Prophecies, that be dated by the Reign of Kings, apply to the time; those that be not, apply to those Dates, and thus may you come to the Captivity. *Jeremy* especially is punctual in pointing out his Chapters by such and such Years, till the Seventy of the Captivity begin, whereof he prophesied. The Captivity Books do the like for their time, but cannot be so well, nor to Satisfaction relished, as by casting into a Chronicle, which I do much urge, and desire of you.

By this you your self will find what is not possible to express to you; especially the Sweetness of that obscure place, *Hab. iii. 2. Revive thy Work in the midst of Years.* Which, if you grow a Scripture Chronologer, will be so far from Obscurity, and from requiring Light from other things, that it will give Light to them; especially to the settling of the beginning of the Seventy Years Captivity. Which when you have found, you have a Thread, whereupon to weave the most part of *Daniel* and *Ezekiel*. Then resolve what is meant by *Cyrus* his first Year, *Ezra i. 1.* and where to begin your Seventy-sevens in *Dan. ix.* which must end in *Christ's* Death, and you have a Thread to lead you thro' *Ezra*, *Nehemiah*, *Haggai*, *Zachary*, and *Malachi*, till you come to the New Testament.

S E C T. XII.

The New Testament.

WHEN *Haggai*, *Zachary*, and *Malachi* were dead, the *Talmud* it self confesseth, that the Spirit of God departed from *Israel*, and went up. They in *Acts xix. 2.* knew this Talmudic Speech, when they say, *They knew not whether the Holy Ghost were descended again.* This Spirit was restored in the various Gifts of Tongues and Prophecy, *Acts ii.* As the Cloud of Glory, that went up at *Moses* Death, was at the Transfiguration of *Christ*, *Luke ix. 32, 33, &c.* So that the Spirit and Glory of the Old Testament is light upon the New; and so it hath a double Glory. And as the Cloudiness of the Old, so the Brightness of this, requireth a good Eyesight of the Mind and Understanding.

In

In the reading of the New Testament I find two things especially of singular use.

I. In the Evangelists, as in the Old Testament, to search out the true and exact Order, which the Continuation of the History requireth. The Evangelists, being Four in number, and being all to write one and the same Story, must either not write the same things; or if they did, must not write them in the same Style and Order. Otherwise, had the Uniformity of their Story and Phrase been but Repetition, if not Confusion. But while they either vary in Matter or Phrase, or in Order, this breeds the best Consort. Their difference of Matter and Phrase is easily seen, and easily reconciled. But their Change of Method and Order requireth some Skill to tune to an Unison. Like him in *Plutarch*, that would first play rude and harshly to his Scholars, before they should hear true Consort. So have I to you, after my rude and rough course, gone a little way before you in the Gospel in this Course; that your self may tune to your self more pleasing Music. Where I have laid the Evangelists together, you may see they tune themselves, and the Music is sweet; let my Descant invite you to a better Strain.

II. In reading of the New Testament never take your Eye off the Old; for the New is but again that in plainer Phrase. God himself hath taught us by the writing of the Scripture, what is the best way to read. For he hath folded the Two Testaments together; so that as the Law begins, so the Gospel ends; and as the Prophets end, so the Gospel begins; as if calling upon you to look still for the one in the other.

Moses and *Elias*, Law and Prophets, were Evangelists, as well as *Matthew* and the other: So that he that sees not *Christ* in them first in a Cloud, sees him not in the other in Glory. What did ever *Christ* do or suffer, which you may not see in the Law and Prophets? Which laid to the Gospel, shews the more Lustre. It were worth Study and Labour, to trace *Christ* throughout all the Old Testament, and to see a Gospel written by *Moses* and *Elias*, concerning *Christ*'s Actions, Passion and Doctrine. To shew my Meaning, take here in brief what you may at Leisure and Study enlarge, as your read.

S E C T. XIII.

Evangelium Mosaico-Propheticum.

WHEN *Adam* had sinned, God promised to him one that should break the Head of the Serpent, who could be no other than God. But he should become the Seed of the Woman to do this, and so be Man. When the Fulness of time came, when the Scepter was even ready to depart from *Judab*, *Gen.* xlix. and the Stem of *Jesse* even worn to the Root, *Esa.* xi. and the Feet of the great Image broken, and the other parts fallen, *Dan.* ii. this came to pass. For when *Cittim* afflicted *Eber*, *Num.* xxiv. and *Augustus* taxed all the World, (and, among the rest, the *Jews*) *Jesus* is born; having been taxed in his Mother's Womb, as *Levi* paid Tythes in the Loins of *Abraham*. His Mother was a Virgin, yet bare him against the Course of Nature, as barren Women had done the like

Christ's two Natures taught in the Garden.

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like above it. Immediately after his Conception, she goeth to *Hebron*, where *Abraham* had his first Land, and *David* his Kingdom. There she keeps her swelling Belly undiscried three Months, as *Moses* was hid three Months after he was born. Which when her Husband detected, he was incensed, till, like *Tamar*, *Gen. xxxviii.* it was clear she was without Fault.

In *Tisri* she brings forth her Son; at what time of the Year Sin came into the World; and at what time of the Year the solemn Festival of *Expiation* of Sin was; and what time of the Year the great Jubilee-Year began; a Type of him, who should work Release.

At two Years old he is visited and worshipped by Wise Men of *Persia*; who among the Records laid up there, had found *Daniel's* Prophecy of the time of the *Messiah*, *Dan. ix.* Upon the Appearance of a new Star they know the time is come; and from *Persia*, from whence *Cyrus* had done Good to *Jerusalem*, they come thither. *Herod* of *Esau* persecutes *Christ* into *Egypt*: Whence *Pharaoh* had persecuted *Moses*; least *Christ* should surprize *Herod* of his Kingdom, as *Jacob* had done *Esau* of his Birthright and Blessing. For now had *Esau* shaken off the Yoke of *Jacob*, as *Gen. xxvii. 40.*

At twelve Years old *Christ* shews his Wisdom in the *Sanhedrin*; at which Age *Solomon* had done his, deciding the Matter of the two Harlots.

At thirty Years old he is baptized and anointed by the Holy Spirit, and begins to publish the Gospel. At which Age the Priests entred their Office, *Num. iv.* *Joseph* his Honour, *Gen. xli. 46.* And *David* his Kingdom, *2 Sam. v. 4.* He is tempted as *Eve*, to the Lust of the Flesh, the Lust of the Eye, and the Pride of Life; but overcometh, having fasted Forty Days and Nights, as did *Moses*, and *Elias* in *Horeb*. So did he in the very same place.

[a] John
i. 29.

[b] John
ii. 9.

[c] John
ii. 14, 15.

[d] John
iii.

[e] John
iv.

[f] Mat.
iv.

[g] Mat. v.

[h] Mark
iii. 3.

Upon [a] his Return by *Jordan*, *John* teaches the People, That he was the Aim of the Paschal Lamb, which every Year; and the Offering Lamb, which every Day; was sacrificed. At [b] *Cana of Galilee*, he turneth Water into Wine: That beginning with the Elements, and changing their Form; his working Miracles upon things composed of the Elements might be without Exception. So did *Moses* in his Wonders in *Egypt*. At [c] the first Passover after his Baptism, he casteth out Buyers and Sellers in the Temple; coming to his own House, purgeth it, and the Sons of *Levi*, *Mal.* iii. 1, 2, 3. He [d] teacheth what the Spirit moving upon the Waters, *Gen.* i. 2. and the Brazen Serpent, *Num.* xxi. aimed at. In [e] the Valley of *Achor*; *Hos.* ii, 15. he telleth an Adulterous Woman, what *Hosea's* Adulterous Wives represented; and briefly and sweetly expoundeth to her all *Hosea's* Prophecy. He [f] chuseth *Galilean* Disciples of *Neptali*, who must give goodly Words, *Gen.* xlix. and *Zebulun* and *Issachar*, who must bring Men to God, to offer Righteous Sacrifices, *Deut.* xxxiii. 19. He healeth Diseases at distance, *Psal.* cxlvii, &c. He [g] pronounceth the Blessings upon a Mount, which, upon their Entrance into *Canaan*, should have been pronounced with the Curses, and in number; but were not, *Deut.* xxviii. In his Sermon there he destroyeth the Doctrine of the Scribes, Pharisees and Sadduces; the three Shepherds whom his Soul hated, *Zech.* xi. 8. He [h] would not own his Mother, nor acknowledge his Brethren, *Deut.* xxxiii. 9. when they went about

about to hinder the Work of the Lord. He seeks to unite *Judah* and *Israel* under one Head, *Hof. i. 11.* by tending an *easy Yoke*, to them that were parted by the threatening of an *heavy*, *1 King. xii.*

He opens his Mouth in Parables, as *Psal. xlix. 2.* and from that very *Psalme* sheweth the State of Luxurious rich Men, *Luke xvi.* and giveth more to the Scriptures than to the Words of Apparitions, *Luke xvi. 31.* from *Esay viii. 19, 20.* Upon [*s*] Mount [*i*] *Luke ix. Tabor*, a place once of Offence, *Hof. v. 1.* the Cloud of Glory, that departed at *Moses* Death, is restored; and out of that Cloud a Voice proclaimeth him that great Prophet, to whom all must hearken, *Deut. xviii.*

When he had lived Thirty-two Years and an half, the time that *David* reigned in *Jerusalem*, *2 Sam. v. 5.* and had preached and opened the Kingdom of Heaven Three Years and Six Months, the time that *Elias* shut Heaven by Prayer, *Luke iv. 25.* he is sold by his Disciple *Judas*, as *Joseph* was by his Brother *Judah*, *Gen. xxxvii.* for Thirty Pieces of Silver, the Price of a Servant, *Exod. xxi.*

32. Is apprehended among † the Oil-presses under Mount *Olivet*. And from thence begins to

† *Gethsemani* in Hebrew signifies *A Press for Olives*, to press out the Oil.

tread the Wine-press alone, *Esa. lxiii. 3.* He is condemned by the Policy of *Rome*, *Num. xxiv. 24.* *Rev. xi. 8.* Is delivered up to be crucified at the time of *Adam's* Creation, and setting in *Eden*. Is nailed to his Cross at the time of *Adam's* Fall. Dieth at the time of *Adam's* Censure. Is Six and Thirty Hours under Death, the length of the first Day of the World to one part of it. His Grave is as the Ark with an Angel at either end. He riseth

the third Day after the Passover, and is as the first Fruits of the Dead. Liveth Forty Days after on Earth, and breatheth on his Disciples the Holy Spirit, as he had done upon *Adam* the Spirit of Life. Is taken up visibly, as *Elias*; and now offers up our Prayers to God, as the Priest did incense after Sacrifice, &c.

These things *raptim*. But a deliberate sad Eye, with Leisure, might bring all the New Testament, or the most, both for Words and Sense, from the Old. And this I ever held the surest way to expound both.

S E C T. XIV.

The Order of the Evangelists.

THE proper Order of the Evangelists, as they should be laid; to make an entire continued Story, I have laid before you, till you come within a Twelvemonth of *Christ's* Death. That last Years Story you will find to be like *Moses* his last Months Work, a *Deuteronomy*, or a Rehearſal of divers things, that went before. Ingenuity needeth not always to be led by the Hand. For the search of the last Year of *Christ's* Life, I have left to your self. By this you will conclude what it cost to lay the rest. But when you have done the Work, it self will pay you for your Pains.

Among other things, as you go, have a special Eye to the Thirteenth of *John*, about the Supper there mentioned. Which not well marked, hath lost Men themselves, while they have gone about to find what is not there to be found.

Great Doctors, having *ex professo* undertaken to write of that Chapter, have missed the first Verse, and so spoiled all. Concluding the Supper there
spoken

spoken of to be the Passover Supper; when the first Verse plainly tells, it was before the Passover; and two Days, as St. *Matthew* explains. The Popish Tenet of *Judas* his real receiving of *Christ*, had been choaked here, had Men but had Eyes, and Minds to see and embrace Truth.

SECTION I.

Section 1.

Luke, CHAP. I. from the beginning of the Chapter to *ver.* 5.

Seeing that none of the Evangelists use a Preface, but St. *Luke*, his may fitly be a general Preface to them all.

SECT. II.

Señ. 2.

John, CHAP. i. from the beginning to *ver.* 15.

The Preface being made, the Story is to begin. And most properly *Christ's* Divine Nature is first to be handled.

SECT. III.

Señ. 3.

Luke CHAP. i. from *ver.* 5, to *ver.* 57.

The Order here shews it self.

SECT IV.

Señ. 4.

Matth. CHAP. i. all the Chapter.

The reason of the Order is to be seen by the Texture of the Story. *Mary* upon the Words of the Angel presently conceives with Child. She goes to her Cousin *Elizabeth*, to see the Truth of

of the Angel's Words, *Thy Cousin Elizabeth hath conceived.* She stays with her Three Months, *Luke i. 56.* Then returning to *Joseph*, from whom she had been so long absent, he perceiveth her great Belly, as *Gen. xxxviii. 24.* So that it is plain to see, how properly the 18th Verse of *Mat. i.* follows in order of time the 56th Verse of *Luke i.* The Evangelist lays the Genealogy before, that every Reader might be his own Expositor upon those Words of the Angel, *ver. 20. Joseph thou Son of David.* The last Verse, *He knew her not, &c.* is all that this Evangelist speaks about the Birth of *Christ.* This may be as a brief Relation, upon which suppose the two next Sections to be as Expositions.

S E C T. V.

Sect. 5.

Luke, CHAP. i. from *ver. 57,* to the end of the Chapter.

When *Mary* departs to her own House, her Cousin *Elizabeth* hath but one Month to go with Child. This makes this Dependance necessary.

S E C T.

SECT. VI.

Sett. 6.

Luke, CHAP. ii. from the beginning, to *ver. 40.*

The Coherence here is apparent of it self.

SECT. VII.

Sett. 7.

Mat. CHAP. ii. all the Chapter.

Observe, that *Christ* was Two Years old, when the wise Men come to him, *ver. 16.* and your own Eye will shew, and justify the Order. What *St. Luke* saith, Ch. ii. 39. *They returned to Nazareth*, mean the same time, that that of *Matthew* doth, Ch. ii. 23. But *Luke* speaks briefly, because he hath no more to say of *Christ*; till at Twelve Years old he bring him from *Nazareth* to dispute in the Temple.

SECT. VIII.

Sett. 8.

Luke, CHAP. ii. from *ver. 40.* to the end of the Chapter.

From *Christ's* Return from *Egypt* to *Nazareth*, till he was Twelve Years old; the Gospel mentioneth nothing of him. This makes the Dependance plain.

SECT.

SECT. IX.

Self. 9.

Mat. iii. all. *Mark* i. from the beginning, to *ver.* 12. *Luke* iii. from the beginning to *ver.* 23. Only the 18, 19, and 20. Verses, about *John's* Imprisonment, are to be reserved to another place,

Compare the three Evangelists together. One will help to explain another. You see the Gospel it self doth inforce this Order, by relating nothing since *Christ's* Twelfth Year old till his Baptism, when he was Nine and Twenty complete, or Thirty current. All the time of his Youth, till now, *Christ* was a Carpenter: But did now and then some Miracles privately in the House, for enlarging their Commons, when they were short. He is now Baptized in *Tisri*.

SECT. X.

Self. 10.

Luke iii. from *v.* 23, to the end of the Chapter.

How divinely *S. Luke* placeth this Genealogy at *Christ's* Baptism is to be seen by looking on the Promise, *Gen.* iii. 15. Upon which, this, and that which follows in the next Chapter, is a Glorious Exposition. *The Seed of the Woman shall break the Head of the Serpent,* by the Power of the Gospel.

spel: Which Gospel, when *Christ* beginneth to preach, as from his Baptism he doth, the Evangelist shews thro' Seventy-five Descents, even from *Adam*, that he was that Seed promised to *Adam*; and in the next Chapter, how he begins to break Satan's Head, *Luke* iv. 1, 2, 3, 4, &c.

SECT. XI.

Self. II.

Mark iv. from the beginning, to ver. 12.

Mark i. v. 12, 13:

Luke iv. from the beginning, to ver. 14.

That this Temptation of *Christ* was immediately after his Baptism, *Mark* shews, ver. 12.

About the Order of the two last Temptations, *Matthew* and *Luke* differ. *Matthew's* Order is the true. *Luke* inverts it, and sets his Temptation at *Hierusalem* last, and concludes, that *the Devil departed from him for a season*. Intending to shew where it is, that the Devil returns to him again in fore Temptation, namely, at *Hierusalem*, in *Judas*, and the *Jews*. Or, he leaves him in his last Temptation at *Hierusalem*, that you may look for him there,

there, before he go into Galilee.

S E C T. XII.

Sect. 12.

John, CHAP. i. from ver. 19. to the end of the Chapter.

After that the Holy Ghost, by descending upon *Christ*, had evidenced him to be the Holy One of God, *John Baptist* publisheth this to all Comers, ver. 15. and answers no other thing to the Priests, that are sent to question him, ver. 19, to 28. The next Day, ver. 29. *John* seeth *Jesus* coming again out of the Wilderness to *Jordan*, &c. The next Day after that, ver. 25. *Andrew* and *Peter* follow *Jesus*.

S E C T. XIII.

Sect. 13.

Christ's first Passover after his Baptism.

John, CHAP. ii. all the Chapter.

The first Words, *And on the Third Day*, are Evidence enough of Connexion.

S E C T. XIV.

Sect. 14.

John iii. all the Chapter.

Jesus in Chap. ii. v. 13. is at *Hierusalem* at the Passover. Thereabout he continueth till Pentecost, and the Feast of Tabernacles

cles be over. For at those times also every Male *Israelite* must be at *Hierusalem*. In this space is this Conference with *Nicodemus*. And in this space *Jesus* travaileth *Judea*, and his Disciples baptize, as *John* also did till now, ver. 23.

SECT. XV.

Se^d. 15.

Luke iii. ver. 18, 19, 20.

Conceive the Continuance of the Story thus. *John* baptized in *Enon*, as *John* iii. 23. Multitudes resort to him. The ceremonious *Jews* begin to cavil about the Dignity of *Mosaical* Purification, in Comparison of his Baptism and *Christ's*. He stands out for Baptism, and extols it from *Christ*, the Author. Here the *Jews* have a Quarrel against him, for crying down *Moses* Rites. This *Herod* readily embraceth, as a fit Opportunity for him to vent his Malice, which had been long conceived against *John* about the Matter of *Herodias*, but for Shame and Fear *Herod* could not execute it. Now when the *Jews* offer

offer so fair an Occasion,
Herod shuts him quickly
up in Prison.

S E C T. XVI.

Sect. 16.

John iv. all the Chap-
ter.

Jesus soon heard of
John's Imprisonment, and
of the pretended Cause,
because he had many Dis-
ciples, to the Neglect of
Moses. Now when *Je-
sus* knew, that the *Pha-
risees* heard, that he had
more Disciples than *John*,
and therefore was in the
same Danger, he gets out
of *Judea*. This links
this Passage thro' *Sama-
ria* to the foregoing Se-
ction, and *ver.* 43, and
54. knit the Chapter to
it self.

S E C T. XVII.

Sect. 17.

Luke iv. from *ver* 14,
to *ver.* 31.

The Connexion is ap-
parent, the things prece-
ding considered. The
14th Verse may be as an
Epiphonema to the prece-
ding Section; the first
Word being changed
from *And* to *Thus Jesus
returned*, &c. With it,
and with the same Inver-
sion, may you take *v.* 12.
of *Matth.* iv. **THUS**
when

when Jesus heard that
John was committed to
Prison, &c.

SECT. XVIII.

Self. 18.

*Mat. iv. ver. 13, 14,
15, 16, 17.*

Mark i. ver. 14, 15.

*Luke iv. the beginning
of ver. 31.*

The unkind Usage of
his Townsmen, the Na-
zarites, makes him to
leave the Town, where
he was brought up, to
go to another, *Luk. iv.
ver. 30, and 31.* shews
the Coherence.

SECT. XIX.

Self. 19.

*Mat. iv. ver. 18, 19,
20, 21, 22.*

*Mark i. ver. 16, 17,
18, 19, 20.*

*Luke v. from the be-
ginning, to ver. 12.*

Matthew and Mark
make the Order conspi-
cuous. *Luke* hath put
in two Miracles, between
the last Section and this,
viz. Healing a Demoni-
ac in *Capernaum* Syna-
gogue, and of *Peter's*
Mother-in-law at home.
Which were done after
the calling of the Disci-
ples. But *S. Luke*, men-
tioning *Christ's* rejection
by the *Nazarites* out of
their Synagogue, brings
him presently into *Caper-
naum* Synagogue, doing
this Miracle, that it might
better appear, whom and
what an one they had re-
jected.

G

After

- After these Miracles also in *Capernaum*, *Christ* goes abroad over all *Galilee*. So that *Luke*, having nothing more to relate of a long time done in *Capernaum*, brings these altogether at *Christ's* coming thither, that he might dispatch his present Story for that Town at once.

SECT. XX.

Mark i. from ver. 21.

to ver. 39.

Luke iv. from ver. 31.

to ver. 44.

Mat. viii. ver. 14, 15,
16. About the healing of
Peter's Mother-in-law.

Sett. 20.

Mark doth so link this with the last, that there is no doubt of the Order. That *Matthew* lays this Story of *Peter's* Mother-in-law so far off, is strange. But this may seem to be the reason. Because *Ch.* iv. 23. he speaks of *Christ's* Preaching and Teaching, &c. He first toucheth his Doctrine in the Sermon on the Mount: which for this reason he hath laid out of his proper place. Then begins to speak of *Miracles*. Of which he sets the cleansing of the Leper first, *Ch.* viii. 2. which indeed was the first Miracle he shewed upon his Perambulation of *Galilee*, mentioned *Mat.* iv. 23. Then

Then speaketh he of healing the Centurion's Servant. Which was the first Miracle *Christ* did after his Sermon in the Mount, *Luke* vii. 1. This was done in *Capernaum*. Which Town when he cometh in mention of, he nameth the healing of *Peter's* Mother-in-law, because it was in the same Town, tho' not at the same time.

SECT. XXI.

Mat. iv. ver. 23, 24, 25.

Mark i. ver. 39.

Luke iv. ver. 44.

Self. 21.

The Text it self at the first sight will clear the Coherence.

SECT. XXII.

Mark i. from ver. 40. to the end.

Luke v. ver. 12, 13, 14, 15, 16.

Mat. viii. ver. 2, 3, 4.

Self. 22.

Mark and *Luke* shew the Continuation of the order. *Matthew* misplacing this Story, hath made some to conjecture, that the Leper in *Matthew*, was not the same with the Leper in *Mark* and *Luke*. Which tho' the same Words both of the Leper and of *Christ* refute, yet the Scruple still sticketh in this, that *Matthew* hath made his Leper to come to *Christ*, as he comes from the Mountain; which in the other

comes to him before his Sermon there. But the reason of this you see in *Self. 20.*

Now whereas the two first Verses, *And he came down from the Mount, And behold a Leper*, lye so close, as that it may seem impossible to part them; the same manner of Phrase in Chap. ix. 1, 2. hath taught us the Stile of the Evangelist.

SECT. XXIII.

Self. 23.

Mark ii. from the beginning to *ver. 15.*

Luke v. from *ver. 17.* to *ver. 29.*

Mat. ix. from *ver. 2.* to *ver. 10.*

Mark makes the Dependence, *ver. 1. After a few Days.* And the Connexion of *Levi's* calling to the Story foregoing, all the Evangelists confirm.

SECT. XXIV.

Self. 24.

John, Chap. v. all the Chapter.

The Continuation of the Story here is the difficultest piece of all the Gospel; and therefore requires the more serious Study, to resolve those Doubts, that attend upon the laying of the History. Which Doubts are these.

Quest.

Quest. I. Whereas the last Section ends with the calling of *Levi*, and all the three Evangelists have spoken of a Feast that *Levi* made for *Christ* in the very next Verse, as if it had been made the very next Day after his calling, if not on the same, what reason is there to part his Calling, and Feast, which the Text hath so nearly joined together?

Ans. As you find the time of *Levi's* calling to be as it is here laid, by the inviolable Continuance of the Story forward, as you have seen; so that the same was not the time of his Feast, we must find by the Continuance of the Story backward, as you may see from the retrograde Passage from *Sett.* 36, 37. unto this Place. Your own Eye at that Section will be your Judge.

Quest. II. What reason is there to lay the Fifth of *John* here rather than any other Parcel?

Ans. First, we are to prove, that Feast spoken
G 3 of

of *John v.* to be a Passover; which is easie to do from the first Words, *And there was a Feast of the Jews, &c.* None of the solemn Assemblies at *Hierusalem* are called Feasts simply without other Addition, but only the Passover.

The *Chagigah*, or their Festival Bullock, allowed them by the Law for that time, got it this Privilege to be called *the Feast*. Any Talmudic, that should but read this Verse, would soon conclude, that it speaks of the Passover.

This Ground then being thus laid; that this was the Passover, we proceed thus.

Mark and *Luke*, the two exactest for Order, have, next after *Levi's* Feast, and the Passages there, (which they have joined to his calling, because they would dispatch the mention of him at once, having no more at all to say to him) laid the Disciples pulling the Ears of Corn, as the next thing of Note to *Levi's* Calling. Now when it was,

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gi
be

was, that they plucked the Corn, ' *Luke* hath made it plain, when he saith it was ἐν Σαββάτῳ ἀνίστασθαι, that is, not as our *English* renders it, *The second Sabbath after the first*, but just contrary, *The first Sabbath after the second*: That is, After the second Day in the Passover Week. As you see more fully, *Page 7.* at this Mark †.

So that a Passover was past, before they pulled the Ears of Corn; and this in *John v.* being the Passover, you see the reason why it is thus to be laid.

SECT. XXV.

Señ. 25.

Mark ii. from *ver.* 23, to the end.

Luke vi. from the beginning, to *ver.* 6.

Matth. xii. from the beginning, to *ver.* 9.

The Dependance is apparent from the former Section. *S. Matthew's* misplacing of this Story, and the following, is to shew the Opposition of *Christ's* Actions and Doctrine altogether, and by what degrees.

S E C T. XXVI.

Sect. 26.

Mark iii. from the beginning, to *ver.* 13.

Luke vi. from *ver.* 6, to *ver.* 12.

Matth. xii. from *ver.* 9, to *ver.* 22.

The Evangelists themselves shew the Connexion undeniable.

S E C T. XXVII.

Sect. 27.

Mark iii. *ver.* 13, 14, 15, 16, 17, 18, 19.

Luke vi. from *ver.* 12, to the end.

Mat. v, vi, vii.

This is the proper place of the Sermon in the Mount. Why *Matthew* lays it so forward, see *Sect.* 20, &c.

S E C T. XXVIII.

Sect. 28.

Mat. viii. *ver.* 1. and thence leap to *ver.* 5. and from it read to *ver.* 14.

Luke vii. from the beginning, to *ver.* 11.

The Evangelists shew the Coherence. *Matthew's* reason of interposing the Healing of the Leper, see *Sect.* 20.

S E C T. XXIX.

Sect. 29.

Luke vii. from *ver.* 11. to the end.

Mat. xi. from *ver.* 2, to *ver.* 20.

There is no scruple for order, unless this Action in *Simon* the Pharisee's House be the same with that in *Simon* the Leper's. Which that it is not, is plain from *Luke* viii. 1.

S E C T.

SECT. XXX.

Self. 30.

Luke viii. ver. 1, 2, 3.
Mark iii. the latter
end of ver. 19, and ver.
20, 21.

The Coherence is plain. The Virgin Mary here shews her self actually sinful.

SECT. XXXI.

Self. 31.

Mark iii. from ver.
22, to ver. 31.
Mat. xii. from ver. 22,
to ver. 46.

By that that went before, and what follows, this Connexion is justified. In the last Section his Friends come to take him off from preaching. In the next, they come to him as he is speaking the things of this Section.

SECT. XXXII.

Self. 32.

Mat. xii. ver. 46, 47,
48, 49, 50.
Mark iii. 31, 32, 33,
34, 35.
Luke viii. ver. 19, 20,
21.

Matthew in ver. 46. makes the Dependence plain. *Luke's* setting this after the Parable of the Sower, is to instance in Hearers of the Word, according to that Parable.

SECT. XXXIII.

Self. 33.

Mat. xiii. from the beginning, to ver. 54.
Mark iv. from the beginning, to ver. 35.
Luke viii. from ver.
4, to ver. 19.

Matthew and Mark join the Stories to your Hand.

SECT.

SECT. XXXIV.

Sect. 34.

Mark iv. from *ver.*
35. to the end.

Luke viii. from *ver.*
22. to *ver.* 26.

Mat. viii. from *ver.*
18, to *ver.* 28.

See *Mark*, *ver.* 35.
and the Order is clear.
The Story of *Levi's* Cal-
ling makes *Matthew* so
much to lay this before.

SECT. XXXV.

Sect. 35.

Mat. viii. from *ver.*
28. to the end.

Mark v. from the be-
ginning, to *ver.* 21.

Luke viii. from *ver.*
26, to *ver.* 40.

The Text links it self.

SECT. XXXVI.

Sect. 36.

Mat. ix. *ver.* 1. Then
leap to *ver.* 10. and read
from thence to *ver.* 18.

Mark v. *ver.* 21. from
thence go to *Mark* ii.
and read from *ver.* 15. to
ver. 23.

Luke viii. *ver.* 40.
from thence return to
Luke iv. and read from
ver. 29, to the end.

Here we are come to
the true and proper time
of *Levi's* Feast. That
it is so, is apparent by
the next Section. At
Levi's Feast the Questi-
on about Fasting is pro-
pounded: Which *Christ*
resolves. And as he
speaks about it, *Mat.* ix.
18. *Fairus* comes to
him. Now that *Fairus*
cometh not till now, you
see the Continuance of
the History evinceth.

SECT.

SECT. XXXVII.

Sect. 37.

Mat. ix. from ver. 18, to ver. 27.

Mark v. from ver. 22, to the end.

Luke viii. from ver. 41, to the end.

Matthew ties this and the last together: And the Continuance of the History you see lays this undoubtedly here.

SECT. XXXVIII.

Sect. 38.

Mat. ix. from ver. 27, to ver. 35.

In ver. 27. the Coherence is sure.

SECT. XXXIX.

Sect. 39.

Mark vi. from the beginning, to the middle of ver. 6.

Mat. xiii. ver. 54, 55, 56, 57, 58.

Mark, joining this to his healing Fairus's Daughter, maketh the Connexion plain. Matthew inserteth what fell in the way.

SECT. XL.

Sect. 40.

Mark vi. the latter end of ver. 6.

Mat. ix. ver. 35, 36, 37, 38.

That piece of ver. 6. in Mark vi. is enough for the Dependence.

SECT. XLI.

Sect. 41.

Mat. x. all the Chapter, and ver. 1. of Chap. xi.

Mark vi. ver. 7, 8, 9, 10, 11, 12, 13.

Luke ix. ver. 1, 2, 3, 4, 5, 6,

The Coherence is so plain, that it is not to be doubted of.

SECT.

SECT. XLII.

Sect. 42.

Mark vi. from *ver. 14,*
to *ver. 30.*

Matth. xiv. from the
beginning, to *ver. 12.*

Luke ix. ver. 7; 8, 9.

SECT. XLIII.

Sect. 43.

Mat. xiv. from *ver. 12,*
to the end.

Mark vi. from *ver. 30,*
to the end.

Luke ix. from *ver. 10,*
to *ver. 18.*

John vi. from the be-
ginning, to *ver. 22.*

SECT. XLIV.

Sect. 44.

John vi. from *ver. 22,*
to the end.

The Coherence of the preceding Sections need-
ed no Demonstration. In
the last Section, in *John*
vi. 4. he speaketh of
Christ's third Passover be-
ing near, when *Christ*
doth this Miracle of mul-
tiplying the Loaves, and
walking on the Sea. In
this Section you have him
in *Capernaum* Synagogue,
and from thence doubt-
less he goes up to *Feru-*
salem to his third Pass-
over. And now hath he
but one Year to his Passi-
on.

—*Non displicuisse meretur Festinat—qui placuisse.*

MEDI-

MEDITATIONS

UPON SOME

Abstruser Points of Divinity,

A N D

EXPLANATIONS

Of Divers

Difficult Places of Holy Scripture.

In Three DECADS.

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I.

II.

III.

IV.

V.

VI.

VII.

VIII.

IX.

THE
HEADS
OF THE
Ensuing Discourses.

DECAD I.

- I. **T**HAT the long Successes of some Sinners do not suppose a total Freedom from a just Sentence, but only a Deferring the Execution.
- II. Sin as it exposeth to Punishment hereafter, so it is a present Punishment in the Act.
- III. A Meditation explanatory on the Book of Ecclesiastes.
- IV. The Sin and Punishment of the Golden Calf explained.
- V. How Israel was given up to Idolatry, and yet remained a long while after God's People.
- VI. The Case of Widows marrying again, considered.
- VII. Wantonness unchristian.
- VIII. The Fear which seized our Saviour at his Passion, innocent.
- IX. The Case of Jacob, when he wrestled with the Angel, explained.

The Heads of the

X. *An Inquiry into the Reason of Hezekiah's Tears upon God's Message to him, that he must die.*

DECAD II.

- I. **A**N Inquiry, what Strength that was David requested, when he prayed to God to spare him, that he might recover Strength, Psal. xxxix. 13.
- II. The Necessity of Government explained from this Text, Judges xvii. 6. In those Days there was no King in Israel: but every Man did that which was right in his own Eyes.
- III. Who the SONS of God are, and the calling of the Gentiles, explained from Rom. viii. 21. Because the Creature it self also shall be delivered from the Bondage of Corruption, into the Glorious Liberty of the Children of God.
- IV. The Christian's Holiness, as well as his future Happiness, stiled G L O R Y.
- V. An Elucidation of Heb. x. 26, 27. If we sin wilfully after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins, but a fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries.
- VI. Some Description of the Death and Doom of an ungodly Man.
- VII. A Meditation upon the Widow's Mite.
- VIII. A Meditation and Explanation of the HOPE of Christians, according to the Apostle's Account of it, Heb. vi. 17, 18, 19, 20.

IX. An

Ensuing Discourses.

- XI. *An Inquiry, why the Jews were so importunate with Christ for Signs and Wonders; and why he was so backward to gratifie their Curiosity therein.*
X. *An Explanatory Discourse of the Fall and Punishment of Angels.*
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DECAD III.

- I. *An Inquiry, which is most to be esteemed Evangelical Holiness, or Absolute Perfection.*
II. *An Explanation of those Words of our Saviour, That Servant that knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes: But he that knew not, and did commit Things worthy of Stripes, shall be beaten with few Stripes, Luke xii. 47, 48.*
III. *An Inquiry, why God appointed the Jews a Carnal Ceremonious Institution.*
IV. *A Meditation upon the Length of Time the Second Temple was in Building. Forty and Six Years was this Temple in Building, John ii. 20.*
V. *How the Face and Back-parts of God, Exod. xxxiii. 20, 23. are to be understood.*
VI. *An Inquiry, what that first Resurrection is, Revel. xx. 5.*
VII. *An Examination into the Reason of that Eruption of the Apostle, O! the Depth of the Riches both of the Wisdom and Knowledge of God! Rom. xi. 33.*
VIII. *Asa's perfect Heart how reconcilable with his Sufferance of the High Places.*

The Heads of the

- XI. *In what Sense the Apostle thanks God, that the believing Romans had been the Servants of Sin.*
- X. *The Papists, the Millenaries, and the Traditionary Jews confuted from that Place, Whom the Heavens must contain, until the times of Restitution of all Things, &c. Act. iii. 21.*
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MEDI-

MEDITATIONS

UPON SOME

Abstruser Points of Divinity,

AND

EXPLANATIONS

Of Divers

Difficult Places of Holy Scripture.

DECA D I.

I.

That the long Successes of some Sinners do not suppose a total Freedom from a just Sentence, but only a Deferring the Execution.

IN Authors and Writings, in the *Chaldee* Language we find a Thousand Times over the Word which we translate SENTENCE, in *Eccles.* viii. 11. *Because Sentence against an evil Work is*

not executed speedily, &c. But in all the Hebrew of the Bible we hardly find it above once more, besides the abovesaid Place; namely, *Esth.* i. 20. where the Determination of *Ahasuerus* for the unqueening of *Vashti* is termed פתגם המלך *The Decree of the King*. The Word in the *Chaldee* doth primarily and properly signifie *A Word*, and פתגמא *Words*. And nothing is more frequent in that Language. Our English hath render'd it *A Sentence* in that Place of *Ecclesiastes*, and *A Decree* in that of *Esther*. Where the *Chaldee* Translator useth both Senses, and renders it פתגם נורה *The Word of the Decree*. I observe this the rather, because the Sentence of God against Evil is in his Word Uttered, and in his Mind Decreed. In his Mouth, and in his Heart. The Lord hath Spoken it, the Lord hath Decreed it.

How infinite in Scripture are Passages of this Nature and Purpose? Such and such Judgments shall come, *For the Lord hath SPOKEN it. This is the PURPOSE of the Lord, the DECREE of the Lord, the WORD of the Lord, against such and such Sins.* And do we read them, and can we doubt whether there be a SENTENCE against an evil Work? Do not all the Instances and Examples of Judgments and Vengeance executed in Scripture also prove this Truth from the Doom upon *Cain* in the Beginning of *Genesis*, to the Doom of *Babylon* in the End of the *Revelations*? And may not this be an Answer or Resolution about all the Judgments that have been in the VWorld, that they have been, because there is a Sentence against an evil VWork? VWhy the old VWorld perished by VWater, *Sodom* by Fire: Because there is a Sentence against an evil VWork. VWhy the *Egyptians* perish'd in the Sea, the murmuring *Israelites* in the VVilderness, the *Samaritans* by Lions, *Bethel's* Children by Bears: Because there is a Sentence against an evil VWork.

But

But where is this Sentence, since Thoufands and Thoufands have abused the Holy Things of God a Thousand times, whereas *Belshazzar* did but once, and yet their Finger never aked for fodoing? Many and many a Thoufand have told a Thoufand and a Thoufand Lies, whereas *Ananias* told but one; and yet have efaped in a whole Skin. And there have been Thoufands as proud in Heart as *Herod* could be, and yet not met with his Fate. It was thefe Men's hard Luck to fpeed as they did, but Millions fpeed better that do the fame Things. Therefore where is this Sentence?

I anfwer, There, where it is fure enough. And let God himfelf tell you where. *Deut. xxxii. 34. Is not this laid up in ftore with me, and sealed up among my Treafures?* And what is it? Look before, and it is Vengeance, *ver. 23, &c.* and look at the very next Verfe after it, and it is Vengeance, *ver. 35. To me belongeth Vengeance, and Recompence: their Feet fhall fide in due time.* If you ask then, where is the Sentence of God againft evil Works, when wicked VWorkers go on, and flourish, and prosper, and no Hurt comes to them? It is laid up in his Treafures. He hath writ it out ready, and laid it up in his Desk, till he fee Time to take it out, and put it in Execution. In *Job, Ch. xxxviii. 22.* there is mention of *Treafures of Snow.* *Hast thou entred into the Treafures of the Snow, or haft thou feen the Treafures of the Hail?* And *Chap. xxxvii. 6. He faith to the Snow, be thou on the Earth.* Now, if one ask in the parching Heat of Summer and Harveft, where is the Snow, you fay, that God commands to be on Earth? VWhere is any Figure or Token of Snow now? But it is in his Treafures. He hath it in his Shop and VVarehouse, to fetch out, when he fees his Time. So is the Sentence againft an evil VWork laid up with him.

If you will yet have a narrower Answer to the Question; where is this Sentence whilst the wicked prosper? It is in his VVord; it is in his Will; in his Book; in his Bosom.

First, It is written and laid up sure in his VVord, *Esay xxxiv. from ver. 8. forward*, speaking of the Desolations of the Cities and Habitations of the wicked Enemies of God and *Zion*, it is said, that *the Cormorant and Bittern should possess them; the Owl and the Raven, and Satyre, &c.* at *ver. 16.* he comes on thus, *Seek ye out of the Book of the Lord and read: Not one of these shall fail; none shall want her Mate; for my Mouth hath commanded it.* Whilst these Habitations flourished, and their wicked Inhabitants prospered and jovialized in them, they were ready to think in Heart, I shall never be moved, and this Prosperity shall never have end. But *Seek in the Book of the Lord, and read*, and there you find a Sentence of Desolation and Destruction of the Habitations of Wickedness. Is there not a Doom and Sentence in Scripture against every Transgression and Disobedience in Thought, Word and Deed? And unless you will make God a Liar, and false of his Word, as Men are false, the Sentence is sure.

It is said, *Tit. i. 2. In hope of Eternal Life, which God that cannot lie promised.* Is it not true on the other Part, about the Certainty of God's Threatnings, that God that cannot lye, *Threatned.* God threatned *Adam, In the Day thou eatest thereof, thou shalt die the Death.* But where was any sign of Death, when God so threatned? *Adam* was well, and immortal then, and no Sign of Death or Disease upon him. But Death was in that Tree, if he meddled with it; and so it proved. What that Tree was to *Adam*, God's Commands are to us. It might be wondered at, what did that Tree in the Garden? It was as a Rule of his Obedience, a Tryal
of

of his Obedience. But if he made bold with it, it would prove his Death, God's Commands are the same to Men: A Rule, a Trial of their Obedience. But if they make bold with God's Commandments, and meddle with them otherwise than God alloweth, there is nothing but Death and Judgment. And the Apostle finds it, *Rom. vii. 10. The Commandment which was ordained for Life, I found to be unto Death.*

But many and many an evil Work is committed, and no Sign of Judgment, or Death. And then where is the Sentence?

The Preacher saith, that *Sentence is not speedily executed.* But in so saying, it tells us not, that there is no Sentence; but rather the contrary, that there is a Sentence in time to be executed, tho' not done speedily. Men mistake and deceive themselves, because they willingly will misjudge concerning God's Judgments, and his Sentence of Judgment, and construe it only of some Visible, Bodily, or Temporal Judgment. And many a time the Wickedest meet with no such thing, from the Womb to the Grave. As Experience shews abundantly; and the Holy Ghost tells us, *Psal. lxxiii. 5, 6. They are not in Trouble as other Men, neither are they plagued as other Men. Therefore Pride compasseth them about as a Chain, Violence covereth them as a Garment:* And they think that Bravery and Joviality shall never be changed. Whereas the Sentence of God against their Evil Works standeth, if they would but observe it.

Many things are wont here to be urged. That that I shall observe shall be only this, that sinning it self is a Judgment. The Sinners sinning is their present Punishment. And so the Word *נֶפֶשׁ* in the Hebrew Tongue signifies both *Sin* and *Punishment*. For indeed sinning is no less than a Penalty. What else means that Passage, *Pf. lxxxii. 11, 12. My People would*

not hearken to my Voice, and Israel would none of me. So I gave them up to their own Hearts Lusts, and they walked in their own Councils. What is the plain English of this, but this, because they would not hearken unto my Voice, therefore I punish'd them, by giving them up to Sin, according to their own Lusts and Wills, to sin and spare not? God is the only Choice, Excellent, Infinite Good. VVhat, shall we set opposite for the only desperate deepdy'd Evil? VVhat, is the direct contrary to God, as Black is to VVhite, as Darknes to Light? Nothing but Sin. The Devil indeed is desperately contrary to God, as he is his Enemy; and the Devil is most deeply dyed Evil. But it is *Sin* that makes him so, and that made him a Devil. Hell is a dreadful, horrible, deep Evil; but it is Sin that hath made it so. For if there had been no Sin there had been no Hell.

Now if Sin be so great an Evil, so deep, so desperate, as that it caused the Devil to be a Devil, Hell to be Hell, then certainly Sin it self is not a small Punishment to the Soul that sinneth: Not to speak of the Punishment that follows Sin hereafter.

I I.

SIN as it exposeth to Punishment hereafter, so it is a present Punishment in the Act.

FOR it deprives of God, and brings under a Curse.

First, It deprives of God. It loses God; it sets at a distance from God. The Scripture stiles sinning

a Departing from the Living God. *Heb. iii. 12.* Take heed Brethren, lest there be in any of you an evil Heart of Unbelief in DEPARTING from the Living God. That is, in sinning against God. And it stiles sinning also a *Coming short of the Glory of God*, *Rom. iii. 23.* which means not only coming short of the Glory of Heaven, but short of the *Glory* of God, that rested upon Man before he Sinned. It was God's Threatning, *Gen. ii. 17.* *In the Day thou Eatest thereof, thou shalt surely Die.* And yet when they had Eaten, they did not Die. Nay, they did not so much as Swoon; were not so much as Sick toward Dying. So that the Devil might vaunt, and perswade them, 'You see, I told you true, when I told you, you should not Die. Lo! you see, it is no danger to follow my Counsel: For you see no sign of Death at all upon you. I, but *Adam*, look into thy Soul, and there God which was the Life of thy Soul is departed from thee. So the Secure, Profane, Wretched Heart may reason with it self: There is talk of Sentence against Sin, of Punishment of Sin, and I know not what: I feel no such thing, though I take mine own Courses: But I am Fat, and Flourish, and grow Rich, and Prosper, and to Day is as Yesterday, and to Morrow shall be as to Day, and much more abundant. But look, O wretched Man, at thy State within. Is God there? Is the Presence of the Life of God in thy Soul? No, Every Sin committed sets thee and him still at more and more Distance; looseth him, and Interest in him more and more. And if this be nothing with thee to lose God, what will be any thing?

This is the very Preface and Porch of Hell, the Looking of God here; as the Preface and Porch of Heaven to the Saints of God here, is their enjoying and partaking of God here. Does any ask or question about the State and Torment of the Damned in Hell? This may be a full and adequate Answer, They

They have lost God. What is their Damnation? They have lost God. What their Torment? They have lost God. Whence their Howling? Because they have lost God. Whence their Hopelessness? Because they have lost God. Alas! How did they lose him? Ask them, and they may tell you; that their Sins have separated betwixt God and them. As *Esa.* lix. 2. That every Sin they committed, set God and them further and further asunder, and deprived them more and more of God.

Some Intimation of this you have in *Ezekiel*, Ch. x. 18. The Glory and Presence of God departing from the Temple, and flitting away. And where is *Israel*, when God is gone from them? It is *Saul's* sad Complaint, *1 Sam.* xxviii. 15. *God is departed from me.* And you see what became of *Saul*. God and Sin cannot dwell together in one Soul: As the Bondwoman and her Son must have no abiding with the Freewoman and hers, in the same House.

Now if it be a Punishment, a sad Thing to lose God, to have God depart away from the Soul; then the very Sinning of a Sinner is a Punishment to him, because it strips him of God, and deprives him of that that should be the very Life of his Soul.

Secondly, Sin is a Punishment, because it brings the Sinner under a Curse. It is not only a Privative mischief, depriving him of God, (though that is enough) but it is a Positive Mischief, bringing a Curse upon the Sinner. Read *Deut.* xxvii. ult. And Chap. xxviii. from ver. 15. and forward; and it needeth not more Proof. He saith not only as before in Chap. xxvii. *Cursed is he that maketh an Idol, and setteth light by Father and Mother; that removeth his Neighbours Land-mark, &c.* But *Cursed is he that confirmeth not all the words of this Law:* And Chap. xxviii. 15. *If thou wilt not hearken unto the Voice of the Lord thy God, to do all his Commandments and his Statutes; Then Cursed shalt*

shalt thou be in the City and in the Field, &c. He that did not *all* the Commandments was Cursed; and all the People must say, *Amen*. And was not that a hard Task to say *Amen* to their own Cursing? For who of them had observed all God's Commandments, to do them? Durst we do the like? And yet God requires the same thing from us, in the Sense he did it from them: And that was in a twofold Regard.

1. To acknowledge their own Guilt and Deserving of a Curse for what was past, in that they had not observed God's Commandments. And,

2. An engaging of their Hearts for the Time to come to Obedience of his Commandments, or let them be Accursed. And so the Word *Amen* signifies in a twofold Sense: Both an Assertion of a Thing, or Averring that it is true: And so they and we are to acknowledge, that he that continues not in God's Commandments, deserves a Curse: And Secondly, An Imprecation upon themselves, if they willingly did so transgress again.

Now what was this Curse? Or what is the Curse that Hangs over the Head of Sinners? 'Tis true, sometimes the Curse falls upon ungodly Men in Visible and Temporal Judgments; as upon the Old World, *Sodom*, the *Egyptians*, and Ten Thousand more such Direful Monuments. But this is not *the* Curse that he intends for the Ungodly. For many and many a Thousand live and die in Prosperity, and such horrid apparent Judgments never come nigh them. The Jews for their Rebellion had all these Curses against them, *Deut. xxviii*, and yet Thousands of them Prospered in the World, grew Rich and Great, and yet the Curse of God remained upon them for all that: Therefore the Curse of God is twofold; either to be inflicted in Temporal Judgments, or to be inflicted by turning all Things that seem Mercies

to a Curse : The former lights not on all wicked Men ; the latter does.

III.

A Meditation explanatory on the Book of Ecclesiastes.

IN this Book, methinks, we may see *Solomon* setting down in deep Study. After all the Contents and Delights that he had, or could find in Earthly Things, he is here set down with his Pen in Hand, casting up what all came to. And the *Summa Totalis* of all, at the Foot of all, comes but to this, *All is Vanity and Vexation of Spirit.*

Brave Buildings, Ortyards, Gardens, Pomp, Wealth, Pleasure, Enjoying One's self in this World in the fullest Delight possible. *Solomon*, what comes all to in the Total Sum? *Vanity of Vanities, all is Vanity.* Care to provide great Matters here, Rule, Dominion, Maintaining a brave Port and Retinue, Study and Prying into the Things of Nature, and Men's Actions: What comes this to? To nothing but *Vanity and Vexation of Spirit.* Like him in the Story, that had a great Iron-bound Chest by him, that he thought his Forefathers had filled full of Treasure for him; but when he comes to open it, it proved nothing but Stones, and Old Iron, and Rags, and such Trash.

The Title of his Book, as you see *Chap. i.* is *Vanity of Vanities, all is Vanity.* Who would read such a Book, that carries no better, no more comfortable a Title? If the Title were *Pleasure of Pleasures, Profit of Profits, Contentment of Contentments;*

tentments ; here were a brave Book to Study that spoke of such things as these. As it is in the Prophet, *Prophesie tous of Wine and Strong Drink : Such an one is a Prophet for this People.* But a Book that goes about to shew me, that all that I set my mind upon, and take delight in, is but Vanity of Vanities, and Vexation of Vexations ; away with such a Book : Like *Jeremy's* Propheſie with *Jehoiakim*, cut it with the Penknife, and cast it into the Fire.

Thus Fleſh, and Blood, and Carnal Hearts, would be ready to Censure, and like the Papiſts with their *Index Expurgatorius*, dash out in all Writings they meet with, whatsoever was not to their own Minds. But what ſays the Heart of a *Solomon* in this Caſe ? Nay, what ſays the Sacred Spirit of God in this Caſe ? That there can hardly be a more uſeful Study for Worldly Men ; nay, for all Mortal Men, than to Study, Find out, and be Satisfied, that all Earthly things whatsoever are but *Vanity*. That the Heart may be ſet to hearken after that which is more than Earthly, more than Vanity. And *Solomon* the great Student, the Wiſeſt of Men, never ſhewed himſelf more Learned, more Wiſe, than in this Conſictive Impreſſion upon his own Heart, that all things under the Sun are but *Vanity of Vanities ; Vanity of Vanities, all is Vanity.*

And as he among the Heathen was accounted the Wiſeſt Man among them that ſaid, *Hoc ſcio tantum me nihil* ; i. e. that he knew only this, that he knew Nothing ; ſo ſhall he approve himſelf a Wiſe Man indeed, that can come Solidly, Thoroughly and Feelingly to know, and be convinced of this, that all Things here below are but *Vanity of Vanities*. *Solomon* doubles the Word, becauſe he would heighten and enhaunce the Senſe. And if you Obſerve, you ſhall find alſo, that he takes the Word *Vanity* in a double Senſe, viz. For Vanity of Things, and
Va-

Vanity of Minds: As all *Things* here below are but Vanity, and Fading in themselves; and as the *Minds* of Men are but Vanity and Foolishness in their Desires and Thoughts. And so you shall find, that he takes the Word sometimes in one Sense, and sometimes in another.

That saying, *Chap. viii. 11.* demonstrates this, and speaks to this double Sense, *Because Sentence against an evil Work is not executed speedily, therefore the Heart of the Sons of Men is fully set in them to do Evil.* The Verse before is this, *There is a Time, wherein one Man ruleth over another to his own Hurt. And so I saw the Wicked Buried, who had come, and went from the Place of the Holy. And they were forgotten in the City, where they had done so. This is also Vanity.* That is, some Men Oppress, Domineer, Tyranize over others. But at last I saw such come to the Grave. And then what proved all their Insulting, but a wretched Vanity? Nay, they *went*, or were separated, from Heaven, *the Place of the Holy One.* And their very Name rotted in the very Place where they had so Domineered. *And they were forgotten in the City where they had done so.* A Vanity of Vanities, that they should lose Heaven, and lose their Name too; and all they had done and contrived to themselves, come to no better Issue. And then in the following Verse he speaks of the wretched Vanity that is in *Mens Minds*; *That because Sentence against an Evil thing is not presently executed; therefore the Hearts of the Sons of Men is fully set in them to do Evil.* One would expect, that Fear should move the Heart, that it should not be Evil, because there is a Sentence against an Evil Work; and that Fairness and Gentleness should move the Heart to be Good, because this Sentence is not speedily put in Execution. But Behold! Wild Grapes indeed;
Be-

Behold the Vanity of Men's Minds; therefore the Heart of Man is fully set to do evil.

IV.

The Sin and Punishment of the Golden Calf explained.

THE Golden Calf is oft laid in the *Jews* Dish, and that deservedly: That ever a People should so soon, so shamefully fall from God. It was not Forty Days since the Law was given them, and the two First Commandments already broken. To turn the Glory of God into a Calf, as it is exprest, *Psal.* cvi. 20. Was that the God that brought them out of *Egypt*? Expositors cannot tell what to say of their Intent. For they cannot think they were such Calves. And yet what can we say else?

Jonathan saith, The Devil got into the Metal, and fashioned it into a Calf. The Devil indeed was too much there, but it was in their Fancies more than in the Metal. The *Jews* will not suffer *Aaron's* Relation of this matter to be interpreted, *Exod.* xxxii. 24. But the Thing stands upon Record against them. Whether they made it in imitation of the *Egyptian* APIS, or of a Cherub. Compare *Ezek.* i. 10. with *Ch.* x. 14.

God Punisht this Sin, 1. With the Sword, *Exod.* xxxii. 28. There fell of the People that Day about Three Thousand Men. And, 2. With a Plague, *ver. ult.* And the Lord Plagued the People, because they made the Calf. And, 3. Which is worse than both, God Punisht the Sin with the
Judg-

Judgment of giving them up to Worship the Host of Heaven, mentioned *Acts* vii. 42. *Then God turned, and gave them up to Worship the Host of Heaven.* The Verse immediately before speaks of their *making a Calf in those Days, and offering Sacrifice unto the Idol, and rejoicing in the Works of their own Hands.* THEN it was that God *turned* because they turned first. Hitherto God and *Israel* were Face to Face, but now *Contra*. As it is said of *Moses*, That he went out from *Pharaoh* in a great Anger, *Exod.* xi. 8. So God turned away from them, and leaves them.

What did God *Turn* from? And *VV*hither? Did he turn from his Covenant? They broke it indeed; but did he? In the Eighth Chapter to the *Hebrews*, ver. 9. *The Covenant that I made with their Fathers in the Day when I took them by the Hand, to lead them out of the Land of Egypt; because they continued not in my Covenant.* They continued not in the Covenant; but did not he? Yea, he returned again, set up his Tabernacle among them, and brought them into the Land which he Promised them. Had he broke his Covenant, he had played quit with them. And the Covenant was not, but upon God's Conditions; and those not performed, he was quit from any Obligation to it. But however God brake not his Covenant with them. And therefore the forequoted Place means not that, but it speaks of a particular thing.

In *Egypt* they were Idolators, *Ezek.* xx. 7. *Then said I unto them, cast ye away every Man the Abominations of his Eyes, and Defile not your selves with the Idols of Egypt.* He brought them out, that they might be a People Serving the true God. But this Idolatry now committed by them, made him *turn*, and give them up to be as the *Heathen*.

This was a Critical Business, and set the Clock for future Ages in Judgment upon them. *As Adam's*

eating the Forbidden Fruit brought Guilt upon his Posterity, so did this. Not that any particular Person was necessitated hence to Idolatry; but that God revoked the Priviledge he intended them, viz. That they should be a People not Idolatrous. So that in this *Necessitatem non imposuit, sed Privilegia abstulit*; i. e. God laid no Necessity upon them, but took away certain Priviledges from them. God took away that that should have stopped them from falling into Idolatry.

But might not they say for this as they did, *Ezek* xviii. 2. *The Fathers have eaten Sowr Grapes, and the Children's Teeth are set on Edge?* No: whosoever was Idolatrous afterwards was not necessitated to it. God had paled them in with this Priviledge, *You shall be a Holy People.* *Exod.* xix 5. *Now therefore if ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me above all People. And ye shall be unto me a Kingdom of Priests, and an holy Nation.* They broke a great Gap in this Pale, and God breaks down all. This does not drive them out, but if they go out, it is of themselves. The Words are not, *He made them Worship the Host of Heaven*; but he *gave them up*; left them to themselves; whereas till now he had charged himself with them.

But are they here bound over to Sin, to commit Idolatry? Does God punish the Sins of the Fathers in the Souls of the Children? He does indeed in their Bodies, in their Estates, in their Outward Concerns; but does he also punish the Children in their Souls for their Fathers Faults? I answer, *First*, God is the Cause of Sin to none. Giving up to Idolatry is not the Cause of Idolatry. If he were the Cause of this Sin, he were the Cause of his own Dishonour; which we cannot imagine. *Secondly*, God Causeth not these to Sin, but suffered them to

walk in the Ways of their Fathers. *Thirdly*, Their Idolatry is to be look'd on as a Punishment to their Children, and not as a Sin to them.

So that it was a Great but Just Penalty: Great, because Spiritual; Just, because he turned from them, when they first turned from him. He gave them up to what they would be. Read both in *Psal. lxxxii. 11, 12. My People would not hearken to my Voice, and Israel would none of me. So I gave them up unto their own Hearts Lusts, and they walked in their own Counsels.* And yet he wisheth, *ver. 13. O! that my People had hearkened unto me, and Israel had walked in my Ways!* Lord, thou couldest as easily make them so, as wish them so. So *Luke xix. 42. If thou hadst known in this thy Day the things which belong unto thy Peace:* But Men put themselves out of a Capacity of God's doing for them, and necessitate him to do against them, if he will maintain his Truth and Justice. It is not the Question what God can do for them, but what he cannot but do, because of his Truth and Justice.

In the Penalty we may observe, 1. The proper Cause, *Their Sin.* 2. The Inflicter, *God.* 3. The manner of it, *By giving them up.* 4. The Being and Nature of it, *To worship the Host of Heaven.*

But it may be said that it seems not Parity, *To worship the Host of Heaven*, rather it should be, to worship Cats and Dogs, as the *Egyptians* did. But in answer hereunto, it is all one as to the thing it self, *viz.* the Worship of the Creature more than the Creator. One indeed seemed to be a more noble Deity than the other; but the Worship of either was abominable alike, in this Regard, that either was a worshipping of the Creature. The *Egyptians* worshipped Onyons, Garlick, &c. *Israel* would have a more noble Idolatry, to worship the Sun,
Moon

Moon and Stars. But all alike abominable; all forsook God alike; all worshipped the Creature alike.

The Cause of Idolatry is Misconception of God. So it is *Rom. i. 21.* *Because when they knew God, they worshipped him not as God, neither were thankful, but became vain in their Imaginations, and their foolish Heart was darkned.* And as there the *Gentiles*, so here *Israel* is given up upon the like Account.

Now to make some Observations.

1. The Want of the right Knowledge of God is the Root of all Evil. *Right Knowledge of God?* But he is unfathomable, will some say, past our Apprehension to conceive or understand. Nay, Things in Nature are so. We know not how our Cloths keep us warm; much more can we know God. But there is difference 'twixt knowing God fully, and conceiving of God.

2. Observe upon the Sin it self, *They made a Calf*, how foolish Man is about the things of God, when left to his own Wisdom. Here is an Example most Pregnant.

3. Upon the Sin and the Punishment together observe, that one may sin till there be no Healing, no Revocation of Punishment. So it happened to *Israel*, and so the Nation of the *Jews*, for the Sins of *Manasseh*.

4. Upon the Word *Turned* observe, that God turns not from Men, till they turn from him.

V.

How Israel was given up to Idolatry, and yet remained a long while after God's People.

THAT the whole Nation of *Israel* was given up by God upon the Sin of the Golden Calf, is plain from *Acts* vii. 42. *God gave THEM up*; that is, the whole People. But here two Things seem strange. *First*, That they should be a Covenanted People, and yet such a People given up. *Secondly*, That they should be given up, and yet remain a People still. This was at the beginning of the State of the *Jews*, and they continued a People still above a Thousand Years. Yet this Fate and Doom appeared all along in them, that they were an Idolatrous People. Only after the Captivity they were not; for then they were given up to *Traditions*. But tho' God had thus given them up, yet he spared his Ordinances among them, yet he spared them from utter Ruin; and that for two Reasons.

First, Because of his Covenant to their Fathers. This Reason is given, *Ezek.* xx. &c. But why? Was he in Covenant to do Good to their Children, whether good or no, whatsoever they were, howsoever they carried themselves? This were strange Drudgery that God would have bound himself to. And yet what say you to that, *Rom.* xi. 28. *As touching the Election they are beloved for the Fathers sake.* *Διὰ τῆς πατρίδος.* He had a Remnant according to Election among them, *Rom.* xi. 5. It was then for the sake of their Fathers, and for his own Name's sake too, *Ezek.* xxxvi. And that is the second Reason.

Secondly,

Secondly, He spared them for his own Name's sake. Consider we a little God's Covenant with *Abraham*, *Gen. xii. 1, 2.* Now the Lord had said unto *Abram*, get thee out of thy Country, and from thy Kindred, and from thy Father's House: and I will bless thee, and make thy Name great, and thou shalt be a Blessing. 1. *Messiah* must take Fleth of *Abraham*. God appointed it, that the *Messiah* should be of his Seed. *Heb. ii. 16.* He took not on him the Nature of Angels, but he took on him the Seed of *Abraham*; and the rest of the Seed of *Abraham* God chose for the visible Church. 2. Having chosen it, tho' perverse, yet it had two Tyes upon him, to shew Mercy. *First*, His Covenant; and, *Secondly*, the Glory of his Name. This *Moses* pleads in Behalf of *Israel*. Upon this it is that God wisht, *Psal. lxxxix. 13.* O! that my People had hearkened unto me, and *Israel* had walked in my Ways. And *Deut. v. 29.* O! that there were such a Heart in them, &c. That is, that his Covenanted People for the Honour of his Name, would walk in his Ways, and be obedient, that he might not destroy them. From hence we make two Observations.

First, What a Canker stuck to this People in the beginning, and yet they lasted a long time after. This Sin and God's Doom laid on them, and yet they remained a People. Now wherein lyes the proper Cause of a sinful Peoples prospering, enjoying of the Gospel, and all good things? Let *England* be the Example. How many profane People in it? How many that mind not God? What Sins are among us? And yet *England* lives. Wherein lyes the Cause? God's Covenant. With whom? With a peculiar People that fear him. How God's Covenant? God's Covenant is God's Word of Promise, and the Conditions thereof that be brought to a People. And why does this Covenant procure us this Good from God? Because there are some that do embrace it. For their sakes God doth well to a Na-

tion; and yet they are commonly despised and persecuted. So Lot was in Sodom. VVhy does the VVorld stand? That the Elect may be gathered.

Secondly, A Generation may sin to that height, as to bring a Guilt and Punishment upon succeeding Generations. God threatens, *I will visit the Sins of the Fathers upon the Children*. This oft proves true in whole Nations. As the *Jews* Idolatry with the Golden Calf had a sad Influence upon their Posterity. And so also had that Saying of theirs long after, *His Blood be on us, and on our Children*.

V I.

The Case of Widows, marrying again, considered.

CERTAIN VVidows were shrewdly taxed by S. Paul for marrying again, in 1 Tim. v. 11, 12. *But the younger Widows refuse: for when they have begun to wax wanton against Christ they will marry. Having Damnation, because they have cast off their first Faith.* And the Rhemists hereupon make second Matriages a Fault little less, if any thing at all, than Adultery. I shall speak something of such a VVoman's Case.

The Matter here at first Sight is obscure. VVe will therefore take up first the general Scope of the Apostle at this Place; and then particularly unfold the several Clauses of these Verses.

Writing to Timothy, Minister of the Church at Ephesus, he gives Rules for ordering the Church there, as Chap. iii. 14, 15. *These things I write unto thee, hoping to come unto thee shortly. But if I*

tarry

rarry long, that thou mightest know how thou oughtest to behave thy self in the House of God. And, First, in the Third Chapter, Rules for ordaining of Ministers, and appointing Deacons, and what Persons they ought to be. And in this Chapter, Rules concerning poor Widows, to be taken to the Charge and Maintenance of the Church, and to be in some Office and Employment in it. They had their Xenodocheion, i. e. Hospital, and Widows in it, to look to the Poor, to get Strangers Meat, to take Care of their Lodging, &c. Rom. xvi. 1. will illustrate this, I commend unto you Phoebe our Sister, which is a Servant of the Church, which is at Cenchrea. In ver. 9. they are not to be taken in under Threescore Years old. So that the Apostle allows Maintinance for Widows, poor Widows, and Aged Widows, because they had not Families to care for, as the Married had: Poor, that they might be relieved by the Church, and do the Church some Service: And Aged, because such would be grave, prudent, and sober. But the younger Widows refuse; for when they have begun to wax wanton against Christ, they will marry, &c.

The Rhemists brag here for the Vow of single Life; such as of Priests and Nuns. Because the Apostle saith not, *They wax wanton, and play the Whore, but wax wanton, and Marry.* Therefore they conclude it means the Vow of Chastity and single Life; and they extol that Vow, and cry out of the Marriage of such, who have made such rash Vows.

First, Observe that, Rev. ix. 8. The Locusts have the Hair of Women; that is, long Hair as Nazarites, pretending Vows.

Secondly, We may say, Wo to them that call Evil Good, and Good Evil. What is their Doom, that call Vowing single Life, so great a Piece of Religion, which is in it self evil. Chastity is good,

and single Life good in some Respects, 1 Cor. vii. 34. but to vow either is Evil, because it is to vow what is not in our own Power. *Jer. iv. 2.* we are to vow *in Judgment*, as well as *in Righteousness*. Not only to vow that which is lawful, but what is in our own Power to do. For a Man to vow he will fly in the Air, walk on the Sea, &c. is a sinful Vow, because impossible; so to vow a single Life is for ought he knows as impossible for him, and to live chafly: And God hath evidenced his Curse upon this their wretched Vowing, by giving them up to horrid Uncleannefs, and to the Murther of their Children.

But we will not infift on this; we are taught that *Marriage is Honourable*, and that all cannot attain to live fingle, and that *it is better to marry than to burn*.

But in the Cafe before us there is no Vow at all, but another Matter. A poor young Widow, if taken in to be fufained by the Stock of the Church, and do fome Service in it, as tending the Sick, &c. will be ready to hearken after being married, and fo will be carelefs of the Charge committed to her; will be ready to be wanton, and fo be a Scandal: Nay, may be ready to be *wanton againft the Religion of Chrift*, and marry to an Infidel; and fo *caft off her firft Faith*. The Apoftle makes Supposal what young Widows may be incident to. Their Age may incline them to marry; their Inclination to marry may incline them to Wantonnefs, Wantonnefs to Apoftacy. And therefore it was not prudent to take fuch into Office in the Church, and to its Charge.

The Words admit two Senfes.

I. *Wanton againft Chrift*, and the ftrict Rule of Chrift, that they fhould be under. They will not endure the Yoke, as the wanton Heifer, but will marry to fatisfie their own Will. *Having Damnation*, or Judgment; that is, being juftly condemned,
because

because they cast off their first Faith, or Trust committed to them. So that the Apostle condemns not their marrying simply, for then he should go against his own Rule, It is better to marry than to burn; but provides that such Inconveniences accrue not to the Church.

II. *Wanton in Religion.* She may fall in Love with an Infidel, and wantonly may forsake her Religion, and so become a Scandal to the Church, and Perdition to her self. As the Apostle cries down such Marriages, 2 Cor. vi. 14. *Be ye not unequally yoked together with Unbelievers.* And God complains, Mal. ii. 11. *That Judah had profaned the Holiness of the Lord, and married the Daughter of a strange God.*

VII.

Wantonness Unchristian.

THE Vulgar Latin reads *Karaxwlaow* *Ci tñ xpiw*, 1 Tim. v. 11. *Luxuriantes in Christo*, to no Sense at all. Others, *They will marry in Christ*, to as little. But the Words in the English are very proper according to the Greek, *Wax wanton against Christ*. The Greek word, as it properly signifies *to be wanton*, or to live delicately, and in Pleasure, and so rendred Rev. xviii. 7. so in proper Derivation it signifies *to shake off the Reins*, as an untamed Horse.

Hence it may be observed, that Wantonness is a thing that is Unchristian, a thing that becomes not Christians. The Apostle allows it not in any to be employed in Office in the Church, in 1 Tim. v. 11. and

and elfewhere, not in any other. *Rom. xiii. 13. Let us walk honeſtly as in the Day, not in Rioting and Drunkenneſs, not in Chambering, and WANTONNESS, not in Strife and Envyng.* Obſerve hence two things. *First*, That Chriſtians that live in the Day, and not in the Night, ſhould walk as in the Day. *Secondly*, That they ſhould walk *euſymebros, Honeſtly, Comlyly.* Men in the Night care not how they are dreſſ'd, when none ſees them; but in the Day they take Care of their Habit that it be decent, that they may appear comely before Men. And ſo it is with Chriſtians, who are of the Day. The Apoſtle gives two general Rules for Chriſtians walking.

I. Negatively. Not to walk as Heathens, which are in Darkneſs, and walk they know not, they care not, how; *Eph. iv. 17. This I ſay and teſtifie in the Lord, that ye henceforth walk not as other Gentiles walk in the Vanity of their Mind.* See with what Vehemency he ſpeaks, *I teſtifie in the Lord.* I ſpeak it from God, and charge you before him, *That henceforth ye walk not as other Gentiles. Nil ultra:* Now the Day is come, walk no more as Children of Darkneſs. *1 Theſſ. iv. 3, 4, 5. For this is the Will of God, even your Sanctification, that ye ſhould abſtain from Fornication: that every one of you ſhould know, how to poſſeſs his Vellel in Sanctification and Honour: Not in the Luſt of Concupiſcence, even as the Gentiles, which know not God.*

II. Poſitively, as becomes the Goſpel. *Phil. i. 27. Let your Converſation be as becometh the Goſpel of Chriſt:* That is, as is ſuitable to the Rule of the Goſpel; and, as may be an Honour to the Goſpel: *And, as becometh Saints, Eph. v. 3.*

Now that Wantonneſs is *Heatheniſh*, and not becoming Saints, let us conſider how it may be taken, and that under two Conſiderations: *First,*
As

As opposed to that *Gravity*, and *Serioufness*, that should be in Christians; and is agreeable to the Gospel. *Secondly*, As opposed to *Chaste Modesty*; or that *Wantonness* that tends to *Uncleanness*, or is the same with *Lasciviousness*.

I.

It becomes not Christians to be foolish or toyish, or wanton in Word, Dress or Action; but to be of such *Gravity* as is far from Wantonning, and as becomes the Gravity of the Gospel. He that knows the Gospel, needs no proof out of the Gospel; else I might produce the Rules particularly for all sorts of Men and Women: In all requiring Sobriety, Gravity, Modesty: Take but that Place, *Eph. v. 4. Neither Filthiness, nor Foolish Talking, nor Jestings, which are not convenient.* Take up that Copy, *As becometh Saints.* Where do we ever find the least wanton Gestures in the Saints of God upon Record? VVhat Gravity, what sweet Severity in them? It is observed of Christ, that he wept, but was never seen to laugh. Nor do you find much mention of any such thing in his Disciples. It was an ingenious Answer of a Painter, that Pictured the Apostles of Ruddy Complexions: Being asked why he so painted them; his Answer was, because they would be ashamed to look on the Light, VVanton Carriage of many that called themselves *Christians*.

The Saints commonly are called *God's Fools*; and the Reason is, because they will not be Fools before Men, but keep themselves to the Sobriety of their Profession. The Apostle saith, *1 Cor. iii. 18. If any Man among you seemeth to be Wise in this World, let him become a Fool that he may be Wise.* But it means, as to Reliance upon VVisdom, not to befool-themselves, to make sport to Men. It was
Samp-

Sampson's Misery to be the Philistine's Fool, and make them Sport. But the same unhappy Misery too many do willingly take to themselves, spending their Life in VVantonness and Foolish Sporting. As those in Job, Ch. xxi. 12, 13. They take the Timbrel and Harp, and Rejoice at the Sound of the Organ. They spend their Days in Wealth, and in a Moment go down to the Grave. And where are they then? It is the Speech of an Atheist, not a Christian, Let us Eat and Drink; for to Morrow we Die, 1 Cor. xv. 32. But it is a Gospel-Counsel that follows, ver. 33, 34. Be not deceived: Evil Communications corrupt good Manners. Awake to Righteousness and Sin not. VVhat did God bring us into the VVorld to do? To spend away a Life; and in fine, to be Damned? VVhat are we admitted into the Gospel to do? To live in Pleasure and VVantonness, like those that know not God? How far is this from the End of a reasonable Soul? Of a Christian? Consider those Words, Wo! unto you that Laugh now, for ye shall Mourn and Weep, Luke vi. 25.

But is no Mirth or Sporting allowed to Christians? Is not that too severe, *Eccles. ii. 2. I said of Laughter it is Mad, and of Mirth; what doth it?* And *Eph. v. 4.* Where no *Festling* is tolerated. *Durvs Serma, i. e.* A hard Saying. To make some Reply to this,

1. Earthly Pleasures and Delights are more Delights in Fancy and Opinion, than Realiry, *Psal. xxxix. Man walketh in a vain Shadow.* No Substance at all. Now a Solid Christian goes upon other Grounds: His Delight is upon another Foundation. There is substance in the things he delights in. And, Secondly, a Christian's Delight in what he does is not founded in his own Mind, but in the Mind of God. *This is the Will of God, even your Sanctification.* And he applies to it.

2. what

2. What Profit does all our Fooling and Wantonness bring? *What Fruit had ye in those things, whereof ye are now ashamed?* A serious Christian is bettered by his Holy Employment: A Gamesome Wanton, what is he bettered, when his Foolishness is over? It is woful to spend Time and Self, when the Issue is nothing but Wind: Nay, it is well, if it be nothing else. But in Truth, it is Guilt and Sorrow. *Israel Sows the wind, and Reaps the East wind, viz. That that Blasts and withers.* A Toyish Wanton, when he comes to Die, then he looks in his Right Hand, and what finds he there? Nothing but a Lie. *Did Abner die as a Fool?* Intimating what it is to Die such an one. Unhappy he, whose Wits come not to him, till he is Dying: And then all his Wisdom is, to see that he hath been a Fool.

3. There is great Difference between Wantonness and lawful Mirth and Recreation. These are allowed to Christians, both for Body and Mind. But where is any allowance of Lightness or Fooling? There is Difference betwixt making some Sport a Recreation, and a Trade; betwixt Honest, Moderate Mirth, and Talk to recreate the Mind, and foolish Talking. God hath allowed to recreate and be merry; but then the End is to be better fitted to serve God after. If Wantonness have that End too, let that be shewed also. But what Wanton ever aimed at that? Recreation also is to be but for a Time. How many are there that are Idle, and Sport, and do nothing else? And what say we to them that make Sporting, and Wantonness, and Foolish Talking their Trade? Such as Stage-Players, Fools in Plays, Common Fiddlers, Common Dancers upon the Sabbath. But Gravity becomes Christians.

II.

Having spoken concerning Wantonness, as opposed to Christian Gravity, now we shall Consider it as opposed to Chastity : A Degree worse, because coincident with Lasciviousness, an inlet to Uncleaness, the very Bawd of Filthiness and Fornication. For so the Apostle makes it, *Rom. xiii. 13, 14. Not in Rioting and Drunkenness, not in Chambering and Wantonness— But put ye on the Lord Jesus, and make not Provision for the Flesh to fulfil the Lusts thereof.*

Of this there are Divers sorts : Of every one of which we may say, it is a Cockatrice Egg ; every one of them a Venemous Brood, which if it be let alone, will break out into Uncleaness ; nay, is so already. I remember a Saying of the *Jews, A Serpent, be he never so little, dash in pieces, for he is a Serpent.* So these it behoves a Christian to dash betimes ; for they cannot but prove Serpentine and Deadly.

I. There is wantonness in Heart. when the Heart Frisks and Frolicks in Unclean Thoughts : And Men and Women Delight in it, and let it alone. How does many a Heart feed its Delight with walking, in his Thoughts, in the Garden of Pleasure, sporting with such Company as is Lascivious ; realizing the delight at least of Sin to themselves ; though all but in Fancy. How many commit Whoredom with their own Hearts. As the Body may be Chaste, tho' defiled in Rape, because the Mind was Chaste ; so the Mind may be Unchaste, though the Body want opportunity to commit Lust. It is sad when a Man forbears only to Act Sin for want of Opportunity. There should be another Bond to restrain us from Sin, than barely the want of Opportunity. It may be a Riddle ; a Man Acts Sin before he Acts it ; and when he hath Acted it, though he Acted it not.

not. So a Man by these wanton Thoughts commits Uncleanneſs with his Heart, before he comes to his Whore? And he commits it again, when paſt, by Delighting to think of it again. As he that chews the Cud when he hath done Eating.

II. There is the Wantonneſs of the Eyes. *Eſay* iii. 16. *The Daughters of Zion walk with ſtretched out Necks, and Wanton Eyes. Or, high Looks and wanton.* The Chaldee reads, *Painted.* The Greek and *Vulgar*, *Ἐνὺμαζιν ὀφθαλμῶν*, *Nutibus oculorum.* *The nodds of the Eyes.* The Hebrew, *מטקרוך* *Deceiving with their Eyes*, as it is in the Margin. They lay Snares with their Eyes to catch others, to ſatiſfie their Luſts: Eyes that commit Adultery, *Matt. v. 28. Whoſoever looketh on a Woman to Luſt after her, hath committed Adultery with her in his Heart.* Nay, *2 Pet. ii. 14. Having Eyes* *μυσγαστῶς*, *full of a Whore.* A Whore hath taken Lodging in them; filled them that they can look at nothing elſe. Do I need to tell what this Wantonneſs is? It is twofold, or of a twofold Acting.

1. Eyes talking Lasciviously to our own Hearts; looking wantonly on Man or Woman, and deſiring after them, and wiſhing to one's Heart the enjoyment of them. Thus *Shechem* was taken by looking upon *Dinah*, *Gen. xxxiv. 2.* And *Amnon* by his own Siſter. Therefore *Solomon's* Counſel is good, *Prov. vi. 25. Luſt not after her Beauty, in thine heart: Neither let her take thee with her Eye-lids.* And *Job xxxi. 1. Made a Covenant with his Eyes; Why then, ſaith he, ſhould I think upon a Maid?*

2. Eyes talking Lasciviously with others Eyes: Wanton Glances twixt Men and Women; catching each other with their Eyes. See *Prov. vi. 13. He winketh with his Eyes, ſpeaketh with his Feet, teacheth with his Fingers.* Too common ſuch wanton Paſſages; I would it were not too common in the Church: And too many make nothing of it.

it. Thus they, like the Fly Playing with the Candle, till at last her wings are burnt at it. The workmanship of the Eye is admirable, but it is miserable, that it should be employed to so unworthy a use: It is better we were born Blind, than to make no better use of our Sight. ¶ The Hebrew word for an Eye, signifies a Fountain. It speaks Water; But it is so apt to kindle Fire, that it seems to be a Burning Glass. Yet it ought rather to be a Fountain to weep for its Sins, as *Jeremiah* wished his. Ch. ix. 1. *Oh that my Head were Waters, and mine Eyes a Fountain of Tears.*

Did this Man Sin, say the Disciples to *Christ* concerning the Blind Man, *that he was born Blind?* It may sadden one's Heart to think that Men should Sin by seeing; using Eyes to the destruction of the Soul, which God gave us for the good both of Soul and Body. How comfortable is the Sight of the Eyes! What excellent Ends was this Sense given us for? To look upon and Contemplate the Works of God, &c. But Wantonness spoils all. One said that he was made *Ut cælum intuear*, i. e. *To look upon Heaven.* So *David* makes use of his Eyes, *Psal. viii. 3. When I consider thy Heavens, &c.* How contrary is this use of them, to use them to wanton away God and the Soul? Their best Office now is to shed Tears.

III. There is the Wantonness of the Ears. As there be Itching Ears, so there be *Wanton Ears*; Ears that delight in Filthy Talk, *Eph. v. 3. Let it not be once Named amongst you, as becometh Saints; neither Filthiness, nor Foolish talking, &c.* That is, 'tis not fit to be spoken of among *Christians*. Not fit for *Christians* to hearken to any such thing. *Auribus Vestris medendum: Mens Ears do want a Cure.* How many are there that endure not Serious, Grave Conference: But he that speaks Lasciviously, he is a Prophet to this People. *Let these sayings sink*

sink into your Hearts, faith our Saviour. So do these wanton Discourses too much; they sink and drain down from the Ear into the Heart.

And therefore as it is reported of *Ulysses*, that he stopped his Ears against the *Syrens*, that they might not by their enchanting Voices insnare him; So should we decline such dangerous Discourses. It is a needful Lesson, *Take heed how ye hear*. See *Prov. ii. 16. The strange Woman flattereth with her words.* And *Ch. v. 3. The Lips of a strange Woman drop as a Honey-comb, and her Mouth is smoother than Oyl.* Satan by such talk is an Agent in the business. Evil words corrupt good Manners.

IV. There is a wanton Tongue. This is a Relative, a Husband to the other. This is a Broker to a wicked Heart, that vents from an Evil Heart to an Evil Heart. Some there are that have Tongues tipt from Hell; that delight in no other Language than Ribaldry. The Tongue and the Heart are created for Noble Ends. The Heart to be a Present for God, his Habitation, his Delight. And does the Heart become the Sink and Jakes of all Filthiness? The Tongue, that was created to be Man's Glory, Namely, to praise God; that was created to be the Interpreter 'twixt Men for Love and Friendship: this to be so much degenerate, as to be a World of Iniquity, set on Fire from Hell: To Curse, Blaspheme, Lie, Swear, Flatter, Boast, Talk filthily. Ah! what Mouths do too many carry! They that speak the Language of *Ashdod* were but Bastards. So they that with their Tongues say, they are *Christians*, and yet let their Tongues be wanton and unclean, they are but Bastards, no true Christians. How shall the tune of wanton Tongues be once changed?

V. There is a wanton Gesture. Courting, Dalliance, mixt Dancing; what are these but Tinder to Lust? Avoid all appearance of Evil. And these are the several kinds of VVantonness. To conclude, Consider these two or three things.

First, VVhat proportion is there betwixt VVantonness, and the Purity of the Gospel?

Secondly, VVhat is the Fruit of VVantonning, but Guilt, and Sin, and Shame?

Thirdly, How unlike is this to the Divine Purity that is in Heaven?

VIII.

The Fear, which Seized our Saviour at his Passion, Innocent.

FE A R to Diemay be so circumstantiated, as it may be Sinful with a VVitness: But simply in it self considered, it is not sinful at all. For *Peter* to be afraid to Die, so as that Fear put him upon denying his Master; this was sinful and sinful again. But for his Master, who had no Sin, who could not Sin, to be afraid to Die, could that be Sinful?

Let ustake up the Case of Christ, as to this Matter, which will help to clear his Case the better. Consider that in *Heb. v. 7.* *Who in the Days of his Flesh, when he had offered up Prayers and Supplications with strong Crying and Tears, unto him that was able to save him from Death, and was heard in that he Feared.* The last Clause in the Original is short

short and doubtful, and by some read as you have it in the English Text, *He was heard in that he feared*; and by some as you have it in the Margent, *He was heard for his Piety*. This latter is undoubtedly true, that Christ's Piety and Devotion was such, as that his Prayers could not but be heard. But certainly the other is the Apostles Meaning, and more pertinent to his Discourse. The Greek is short, he was heard *ἀπὸ τῆς λαβοίας* from his Fear. Like that Expression, *Psal. xxii. 21. Thou hast heard me FROM the Horns of the Unicorns*: That is, thou hast heard me when I was upon the Horns of the Unicorns: Or, thou hast heard me so as to deliver me from them. So Christ was heard, when in his Fear, or heard so as to be delivered from it. But the Question is, in fear of what? Of what, but Death? That some will not allow, because it might seem to speak some Diffidence or Distrust in Christ. But as there is a Fear of Distrust, so there is a Fear in Nature: A Sinful Fear, and a Natural Fear without Sin.

Adam in Innocency, though Death was not then in Being, as the Wages of Sin; yet it was Natural to him to fear every thing, that might be destructive to his Body, or Person, or injurious to it. The Saints in Glory, 'tis true, are past any such Fear, because they are beyond the possibility of any such Danger. But wheresoever there is such a Possibility, 'tis Natural to have such a Fear. The Brute Beasts that are free enough of Sin, yet will they never be without such Fear; because Nature hath put into all Living Creatures, a Natural and Essential Instinct, to seek and serve their own Preservation. And Christ had not been a true Man, had he not had such a Natural Fear of Death, as is Essential to Man, as he is Man; and was Essential to Man before he was a Sinner.

So that to fear to Die, simply considered, is not sinful; and answerably, to desire to have a Man's Life prolonged, simply considered, is not sinful neither. It was not Sin at all for *David* to beg of God, *O spare me a little*, *Psal. xxxix. 13.* Nor for the poor Afflicted in *Psal. cii. 24.* to Pray, *Oh my God, take me not away in the midst of my Days.* But the Warrant, upon which a Man comes with such a Request, had need to be right and current, and indeed such as amount to a consideration above meer Living still.

IX.

The Case of JACOB when he Wrestled with the Angel, explained.

IT was the Angel CHRIST that wrestled with *Jacob*, *Gen. xxxii. 24.* That he was then in danger of being killed by this Angel, is apparent enough by this, that his best come-off was, that he was Lam'd by him to his Grave. And it is apparent also by what *Hosea* saith of his Demeanour at that time, that *he Wept and made Supplication*, *Hof. xii. 4.* *Jacob*, why weepest thou? Thou art in the Arms of Christ himself. But he wrestleth with me, seeking to kill me: As it was in the case of *Moses*, *Exod. iv. 24.* where the Lord is said *to meet him*, and to have *sought to kill him*. And what is it, that thou makest Supplication for? That he would yet spare me, and not take me away. And what is the matter

ter thou art so unwilling to Die? Because I have newly fallen into a Sin, and the Lord I see is offended at it; and it is worse than Death to me to be taken away in the Lords Displeasure. *Jacob* had newly fallen into the Sin of Distrust, upon his Fear of *Esau*, and his Faith was shaken. And for this he saw God was come forth against him in Anger. And how terrible was it to him to be cut off by God in Anger? *He wept*. So did *David*, *Psal.* xxxix. 12. *Hold not thy Peace at my Tears*. And *he made Supplication*. And his Supplication was much to the like Tenor with that of *David* in the Verse after, *O spare me a little, that I may recover Strength*, i. e. That I may recover the Strength of my Faith, and the Assurance of God's Favour.

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*An Inquiry into the Reason of
Hezekiah's Tears upon God's
Message to him, that he must
Die.*

EZEKIAH is Sick of the Plague, and hath Tidings from God that he must Die of it. He receives the Tidings with much Bitterness and Passion. He turns his Face to the Wall, he Prays, he weeps, he weeps sore. And though it be not exprest, yet it may very well be conceived out of his Carriage, and the Issue upon it, that the Tenour of his Prayers and Tears was, that God would spare his Life, *Esa. xxxviii. 2, 3. Then Hezekiah turned his Face to the Wall, and Prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in Truth, and with a perfect Heart; and have done that which is good in thy Sight: And Hezekiah wept sore.*

Why, *Hezekiah*, why weepst thou? Art thou so unwilling to part with the World? No, his Mind hath never been upon the World, but upon Religion and God. Art thou not fitted to Die and meet the Lord? Why? He was never unprepared. Was he afraid of Judgment, and that his Lot in the other World would not be good? He was secure against that; for he fears not to Appeal to God, *Remember, Lord, how I have walked before thee.* Why? What ailes the Man that he Weeps so sadly? Many and many a Thousand Men of a less gracious Temper than *Ezekiah*, have taken the Tidings

of

of Death with a great deal more Patience and less Passion: And what ails him to take it so bitterly? Certainly, no bare Concernment of his own, either in fear of his Soul or of his Body? In truth, the main Concernment that moved him, was the Concernment of God. Our Saviour once said, *Weep not for me, but Weep for your selves.* Ezekiah weeps not for himself, but, as I may say, he weeps for Christ; he weeps for God; for the Cause, Interest and Concernment of God. For,

I. It was sad for him to think that he must Die of the Plague, a dreadful Disease, that destroys suddenly and fearfully; that separates from the Comforts of Friends, and that seems to carry with it Tokens of the Anger of God. And it might very well be bitter to him to think of being taken away with a stroke that sounded somewhat of God's Anger. But this was not all; Wicked and Profane Ones would be ready to scoff at his Piety and Reformation, if he were taken away by so fatal a Stroke: See, this is he that hath kept such a Coil in pulling down Altars, purging the Temple, and setting up of Religion; and now, behold what is become of him. He has God's Tokens upon him, Signs of his Anger; and dies not the Common Death of all Men, but by the fearful Stroke of the Plague. It is no wonder if the horror of such Blasphemy as this against Religion, set very sadly upon the Heart of the good Man: And he was afraid ungodly VVretches would take occasion of such Blasphemings from the fatal manner of his Death. And thus it is the Concern of God and his true Religion, and not fear of his own Carcase that did stick so much upon this Holy Man's Thoughts under his dangerous condition.

A very pertinent and needful Desire for every Christian to beg of God, that his Death may not

be such as to open the Mouths of Wicked Men to BlaspHEME God and Religion.

II It was sad to *Hezekiah* to Die before he could see *Jerusalem*, and the People of God intirely delivered from their Danger. If you well compute the Times of this King, you will find that that very Year that *Senacherib* was so busie, and cruel against the Cities of *Judah* and *Jerusalem*, was the Year of *Ezekiah's* Sicknes. And observe that Passage of *Esay* to him, foretelling him of his Recovery, and of Fifteen Years added to his Life, *Esa. xxxviii. 6. I will deliver thee and this City out of the Hand of the King of Assyria.* It appears there was danger abroad; and it grieved the good Man to the Soul to be taken away before he saw any Deliverance.

A very just Cause to beg of God to spare Life : And it shews, that a Man does it not out of bare love of Life, or of the World, if he Pray to God with Submission to his Will, to prolong his Life ; that he may *See the Good of his Afflicted Chosen, and may rejoice with the Gladness of his Nation, and Glory with his Inheritance* ; as is the Psalmist's Petition, *Psal. cvi. 5.*

III. *Ezekiah* was now but Nine and Thirty Years Old, in his Strength and Prime : Young in Comparison of the Ages at which divers then Died. And certainly you can hardly fancy a more probable Reason of his Unwillingness to Die, that related to him, than this, that he thought he had not done enough for God. He desired to be yet spared, that he might Reform more, set up Religion more, do more for God and his People. A Holy and Blessed desire, that aimed at God and his Honour, and his Peoples Good ; regarding nothing the bare Life of this World, or his own Carcase, in comparison of this. Much like is that, *Psal. lxxi. 18. Now, Lord, when I am Old forsake me not, until I have shew-*
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ed thy Strength to this Generation: That I may more Praise thee, more impart the Knowledge of thee, and thy Power to this Generation, and those to come.

DECAD II.

I.

An Inquiry what Strength that was David requested, when he prayed to God to spare him, that he might recover **STRENGTH**,
Pfal. xxxix. 13.

WHAT David's present Affliction was, we cannot tell, whether Sickness of Body, some Dejection of Spirit, or some sore Trouble from his Enemies. It seems most likely to be some sore Sickness of Body; at which his Enemies would rejoice, and so add to his Trouble. Imagine it his deadly Palfie in his old Age, when he could feel no Warmth either from his wearing Cloaths, or Bed-Cloaths. Be it which it will, do we think he prays heartily for the Recovery and Strength of his Body? Doubtless, more especially for refreshing and strengthening in Soul, before God should take him.

That which is rendred *Recover Strength* in the Hebrew is אֲבִלִינָה. Which Word is translated by several Words, much in Tendency to the same thing,
or

or at least not much different. In *Amos*, Ch. v. 9. it is used and rendred as here, *That strengthened the Spoiled against the Strong*. In other Places it is rendred, *To comfort one's self*; as *Job* ix. 27. x. 20, &c. The Greek hath rendred it here, *Spare me a little, that I may be refreshed*. The Syriac, *That I may have Rest*. We will take our English, and applying to the Sense of other Translations, we cannot better understand it than of STRENGTH of Soul or Mind, *Strength* of Grace or Comfort: For we can hardly think, that sick or dying *David*, as he seems very near it in this 39th *Psalms*, should beg only Recovery of Body, to have his Health again, and then to die; but that, if he aimed at that, the Concernment of his Soul was especially in his Eye; viz. That God would spare him, that he might get a lively and fit Composure to die, without fainting or drooping in Soul.

This may justly call us to consider, what Spiritual Strength a Christian had need to have against he die. Men little consider, how much Christian Strength is requisite to encounter with Death; and few indeed have clear Apprehensions, what Dying is. And where are such Persons then, when they come to die? *Rev.* iii. 10. Mention is there made of *the Hour of Temptation, which should come upon all the World, to try them that dwell upon the Earth*. It means a sad Persecution of the Church, raised by the *Jews*, not long before the Fall of *Jerusalem*. Of which our Saviour, *Mat.* xxiv. 9. *Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all Men for my Names sake*. And of this you read, *1 Pet.* iv. 17. *For the Time is come that judgment must begin at the House of God*. But that HOUR of Temptation may well be applied to the Hour of Death, which is an Hour of Temptation, or Trial indeed; and an Hour of Trial that goes all the Earth over, and none

none escapes it, tho' there be but few that consider it. And what Christian, Spiritual Soul-Strength is required to bear the Brunt of this Hour of Trial?

II.

The Necessity of Government, explained from this Text, Judg. xvii. 6. In those Days there was no King in Israel: but every Man did that which was right in his own Eyes.

THIS is the Under-song; again in the last Verse of this Book, and in Preface to Chap. xviii, and xix, and still where mention is of some horrid thing a doing; here of the Idolatry of *Micah*. Chap. xviii. of the Idolatry of the *Danites*. Chap. xix. of the horrid Wickedness of *Gibeah*; as if it gave a reason of those Wickednesses: Why *Micah* set up Idolatry, because *there was no King in Israel*: Why the *Danites* set up Idolatry, because *there was no King in Israel*: Why the Men of *Gibeah* were so abominable, because *no King in Israel*.

These Stories were all before the time of any Judge, tho' set in the latter end of the Book: Among many Proofs for which, take these Four.

First, The Idolatry in *Dan* was the first public Idolatry: And therefore the Tribe of *Dan* is left out in *Rev. vii*.

Secondly,

Secondly, Phineas was at the War at Gibeah, Ch. xx. 28. but he could not be alive then, unless it were before the Judges.

Thirdly, The Sin at Gibeah is spoken of as a beginning of Sin. *Hof. x. 9. O Israel, thou hast sinned from the Days of Gibeah.*

Fourthly, Deborah speaks of the Idolatry of Dan, and the Loss at Gibeah, as things done and past, Chap. v. 8. *They chose new Gods, then was War in the Gates. Was there a Shield or Spear found among Forty Thousand in Israel?*

And why no King in Israel? God had appointed them another Government, the *Sanhedrin*. And that sat in those Days, but was corrupt: And thereupon God raised Judges: And when those were corrupt, he raised Kings. So that the Question is, whether the Words mean before there was any Judge, or any King: And it is indifferent, for it means before such a one stood up to rule, and reform, which was God's Disposition of Israel, after they were seated in the Land of Canaan. Under the *Sanhedrin* the Land was conquered: They should have had no Enemy, had they been as they should; so God promised. They had only the *Sanhedrin*, which was to see to Laws and Religion. But that was careless now. And so Wars arising, Judges stood up. And when Judges were evil, then Kings. Now this partly shews these Stories were before the Judges; and partly shews the reason of the Evil, because there was no Overseer or Reformer.

In the Words are two things severally expressed. First, *There was no King*. Secondly, *All did what was right in their own Eyes*. And a Third thing we may observe upon the Connexion. They did so, because *there was no King in Israel*.

God bids them create a King of their Brethren, *Deut. xvii.* and yet was angry when they asked a King;

King; and he saith, *He gave them a King in his Anger*; and *Zech. xi. 6. I will deliver every one into the Hand of his King*. How do all these hang together? He appoints how to appoint a King, and yet would not have one. He gives one, but saith, it is in Anger. He says, he will give every one into the Hand of his King; and yet saith, Evil was for want of a King. I answer,

It was God's Determination to set up a Glorious Kingdom, yet he liked not the People's asking a King in Imitation of the Heathen, and distrusting God's Providence for them, as he had shewed by the Judges. And he raised them Kings, and put great Charge in their Hands; and by those that were good, did great things; as under *David, Solomon, Ezekiah, Josiah*. It was good that the People were in the Hand of those Kings. And it is said by way of threatning, *Zech. xi. I will deliver the Men every one into the Hand of his King; and they shall smite the Land*. But that means *Cesar*, that they had chosen in Opposition to *Christ*. For that Chapter is a meer Prophecie of God's Judgment upon the Leaders among the *Jews*, for their Rejection of *Christ*. It had been good for *Israel* now, had they been in the Hand of good Kings: But there was no King at all; and therefore *every one did what was right in his own Eyes*. And hence I raise this Doctrine.

That it is happy with a People where there is Government to restrain, that every one do not that which is right in his own Eyes. Even they that are for Liberty of Conscience will not deny this. Now to prove this.

I. The first proof of this is by the rule of Contraries. Unhappy the Sheep that are without a Shepherd; like a Man without Conscience to govern and restrain him. Unhappy Family, where there is no Restraint. Such was *Eli's*. Unhappy City, where

where is no Restraint. Such was Sodom. *This Man came in to sojourn, and he will needs be a Judge.* A Judge, a Governor indeed they wanted. Unhappy with *Israel* here. For Idolatry now began, because there was none to restrain it. And in the last Times of the City, when the Reins of Government were gone, what Murders, Robberies, Oppression, Confusion overspread all? And in a word, conceive what Outrages and Uproars would be in *London*, with Whoring, Thieving, Plundering, if there were no Government to restrain.

II. Proof, when Men do what is right in their own Eyes, they do commonly what is not right in God's. This Phrase is put in Opposition to that, *Right in the Eyes of the Lord*; that is, that that he delighted, and took Content to look on. Evil he cannot behold, but that which is just and good, on that he looks with Delight. Man's Will and God's are *Antipodes*. If *Christ* say, *I came not to do mine own Will, but the Will of God*; making such a Difference betwixt his Will and God's, what a vast Difference and Contrariety is there betwixt Man's Will and God's? That which is right in Man's own Eyes is what makes for his own Lusts: *All seek their own*, saith the Apostle, in Opposition to the things of *Jesus*. Oppression, VVantonness, &c. are right in the Eyes of Men, but most displeasing to the Eyes of God. So was the Matter of *David* with *Bathsheba*: *But the thing that David had done displeased the Lord.*

III. Proof. That which is not right in the Eyes of God, cannot be right, or happy for a Nation. As Happiness consists in the Favour, so in the Fear of God. *Deut. xxviii. All these Blessings shall come on thee, and overtake thee, if thou shalt hearken unto the Voice of the Lord thy God. Blessed shalt thou be in the City, and blessed shalt thou be in the Field, &c.* Please him, and prosper. God dwelt in the

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the midst of the Camp in the Ark, and that was his *Strength*: But when any there was unclean, he departed. God bids *Israel* not to *multiply Horses*, to place their Trust in them, by their *Strength* to overcome their Enemies, but to fear God their *Strength*. This Book shews, when *Israel* did what was Good in their own Eyes, they still fell into Misery.

IV. Proof. There are but three things to restrain us from doing our own VWill; Conscience, Shame, and Fear of Punishment. How little do the two former prevail without the third. If the Government say, *Let Ephraim alone*, what would restrain him?

I. How rare are Men to be ruled by a good Conscience? Most live as if no Conscience belonged to the Soul: that they have made Shipwrack of. The Apostle saith, *Rom. ii. 15. Which shew the Work of the Law written in their Hearts, their Conscience also bearing witness.* Meaning the Vertuous of the Heathen; the rest were given up to *πῦρ ἀδόκιμον*, a reprobate Mind. So some are now led by a good Conscience, but most live as if there were no such thing in the VWorld. If there were no Let to Thieves, Cheats, Murderers, till Conscience restrain, where should we be? *Phaeton's Horses* let loose would fire the World. What would *England* be in such a Licentiousness? As one said of *Free-Will*, *Perdidit nos libera voluntas, Free-Will hath destroyed us*; so may I say in this Case, such Liberty would undo all. They that are for Liberty of Conscience, would they have this? Tho' some Liberty be to be granted as to Religion, yet we should undo all, if it were so to Manners. *Præstat nihil licere quam omnia. Better is it, that nothing should be allowed, than all things.* You may observe in the Ten Commandments, that there is no Penalty; but barely, *Thou shalt not do Murder,*

Murder, Thou shalt not commit Adultery, &c. shewing what proper Bond of Obedience Conscience and Duty is. But God saw that would not avail, and therefore added the Penalty of Death, Restitution, Retaliation, &c. 1 Tim. i. 9. *Knowing this, that the Law is not made for a Righteous Man, but for the Lawless and Disobedient.* The Antinomians misconstrue here, that Righteous Men are exempted from Obedience to the Law: But the meaning is, the Law is not to punish the Righteous, that make Conscience of their Ways, but the Wicked, that will not otherwise be restrained.

2. *Shame* will restrain some that Conscience cannot. But that will not do the VVork neither. There be Thousands and Thousands that have no more Shame than Conscience. *Could they be ashamed? A Whore's Forehead, a Brow of Brass. They could not blush.* Many such Complaints in the Prophets. 'Tis ever so with the greatest part of every Nation. Rom. vi. 21. *What Fruit had ye then in those things, whereof ye are NOWV ashamed? Not THEN,* before ye were converted. It is but wild, to be ashamed to do that before Men, that they are not ashamed to do before God and Angels. Yet some such there be: But many there are, that have no Shame for either. Such was the unjust Judge, that *feared not God, nor regarded Man.*

If we were left without Restraint of Law, would either Conscience or Shame make one Delinquent less than there is? One Thief, Whore, Liar than there is? And therefore Restraint by Power and Penalty is needful; as Physic is *bonum necessarium*, where there is no other Help. It includes good Sense, the Hangman is as needful in the Nation, as the Physician: Fear of Death to restrain from destroying the Commonwealth, as well as the Physician to recover particular Persons.

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God himself hath given Direction and Warrant in this case. He hath Mercies and Invitations; but he hath Curses also, and executes Judgments. *Esay xxvi. 9. When thy judgments are in the Earth, the Inhabitants of the World will learn Righteousness.* When Men will not learn Righteousness otherwise, Judgment makes them do it.

V. Proof. He set up Magistracy for this purpose. *Rom. xiii. 3, 4. For Rulers are not a Terror to good Works, but to the evil. Wilt thou then not be afraid of the Power? Do that which is Good; and thou shalt have Praise of the same. For he is the Minister of God to thee for Good. But if thou do that which is Evil, be afraid, &c.* There be many parts of the Magistrates Office, to relieve the Fatherless, to execute Judgment, especially to break the Horns of the Wicked. This is the more needful part of his Office; to encourage and defend the Good is his Work; but those are but few; but numberless Numbers to be restrained.

In a word, this is a Deputation of *Christ* in his Kingly Office, as the Ministry is of his Prophetic.

The Use of this Discourse is threefold.

I. To set our selves another Rule for our selves, than our own Will; to prevent Magistrates Restraints, To be a Law to our selves.

II. To assist Magistrates with our Prayers.

III. To take Charge in our several Families to restrain Vice.

III.

Who the Sons of God are, and the Calling of the Gentiles, explained from Rom. viii. 21. Because the Creature it self also shall be delivered from the Bondage of Corruption, into the Glorious Liberty of the Children of God.

AMong the Children of *Men* there are some Children of *God*. These Words speak something concerning them and their Condition.

The Prophets speak much of Multitudes to be brought in to be *Sons of God*. *Esay xliii. 6. I will say to the North, give up, and to the South, keep not back. Bring my SONS from far, and my DAUGHTERS from the ends of the Earth.* And *Ch. xlv. 11. Thus saith the Lord, the holy one of Israel, and his Maker, ask me of things to come concerning my SONS.* *Hos. i. 10. And it shall come to pass, that in the Place where it was said unto them, Ye are not my People, there it shall be said unto them, Ye are the SONS of the living God.* And *Caiaphas*, that prophesied but once, *John xi. 51. Prophesied, that Jesus should die for that Nation: And not for that Nation only, but that also he should gather together into one, the CHILDREN of God that were scattered abroad.* Therefore the Holy

Holy Ghost in the New Testament, sets himself to speak to this thing, and to shew who these *Sons of God* are.

John i. 12, 13. shews who are, and who are not. But as many as received him, to them gave he Power to become the *Sons of God*, even to them that believe on his Name. Which were born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God. As many as received him, those were *Sons*, of what Nation, Quality, or Rank whatsoever. Not born of Blood, nor of the Will of Man. The Holy Ghost sets the Regeneration, in Opposition to natural Generation. In natural Generation Men are born of Blood, and of the Will of Man, but 'tis not so in this. Or else he sets the true Begetting and Birth of the *Sons of God*, in Opposition to those fancied Ways the *Jews* thought Men were made *Children* of the Godly. They concluded none were *Children*, but of *Israel*: And if they came to be of *Israel*, then undoubtedly *Children*. So *Christ* speaks according to their Sense, *It is not meet to take the Children's Bread, and cast it before Dogs.* And the Apostle confutes this Arrogant and Erroneous Opinion, *Rom ix. 7.* Neither because they are the Seed of Abraham, are they all *Children*, but in *Isaac* shall thy Seed be called; that is, they which are the *Children of the Flesh*, these are not the *Children of God*. Now they thought they became the *Sons of God*, or *Israelites*, these Ways.

I. By being born of Blood, Αἱμάτων, Bloods, that is, long Descent of Blood of Ancestors, even to Abraham, or by Bloods of Sacrifice and Circumcision.

II. Ἐκ θελήματος σαρκός, of the Will of the Flesh: As they took many Wives, and desired many Children, accounting all Children of Promise.

III. *Ex. duxuat & ardeat*, Of the Will of Man, as the *Confessus* or *Sanhedrin* did, bring in *Profelites*, and make them *Israelites*. Not this, nor that, nor that makes a *Son*; but he that is *born of God*; and he is so that *receives Christ*, and *believes on his Name*.

The Apostle is speaking of the same Subject in this Chapter, *ver. 14, 15, 17*. *For as many as are led by the Spirit of God, they are the Sons of God. For ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.—And if Children, then Heirs, &c.* And then he comes on to shew, whence these *Sons* especially should come, *ver. 19*. *The earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God, &c.* By *Creature* here, and *whole Creation*, *ver. 22*. is meant nothing but the *Gentiles*, or *Heathen World*. A Phrase among the *Jews* ordinarily put so to signifie. *Mark xvi. 15. Col. i. 23*. Now this whole Passage is to this Purpose. God had prophesied of *Sons* to come from the *Heathen*; and the *earnest Expectation of the Creature*, that is, of the *Heathen*, waited for this *Manifestation of the Sons of God*.

Two or three things there were, that might awaken the *Heathen World* a little, to consider of their wretched Case. 1. It may be they had the *Greek Bible*. 2. Howsoever, the *Jews* scattered abroad among them might something convince them of their Condition. 3. We may conceive, that against their Call God had stirred up their Hearts by way of Preparative, to be weary of *Idolatry*, and groping in *Darkness*. As against the Reformation by *Luther* all *Christendom* desired some Reformation; and as against the Coming of *Christ*, the People were in Expectation of the *Messias*. Observe that, *John iv. 35. Lift up your Eyes, and look on the Fields, for they are white already to Harvest:*

Harvest: By which Words he hinteth at that Multitude of *Samaritans*, and under them of *Heathen*, that were ready to be reaped by the Gospel. So the *Earnest Expectation* of the *Heathen World* waited now for the *Manifestation of the Sons of God*.

Ver. 20. For the Creature was made subject to *Vanity*, &c. Not a few understand this of the Frame of the World, made subject to *Vanity* by Sin: But the Word *Ματαιότης*, *Vanity*, means *Vanity of Mind*. So *Rom. i. 21.* *ἡ ματαιόδοξος*. The *Gentiles become vain in their Imaginations*. *Eph. iv. 17.* The *Gentiles walk in the Vanity of their Mind*: So the meaning is, that the *Heathen* were given up to the *Vanity and Folly* of their own *Mind*. *ῥαταιόζῃ*, *Made subject*; put under such a Condition by the just Judgment of God; as the Apostle handles it, *Chap. i.* But they are put under *in Hope*, that in time it should be better with them.

For the Creature it self also shall be delivered from the *Bondage of Corruption*, &c. By *Corruption* is signified here, as generally in Scripture, *sinful Corruption*, not *natural Corruptibility*, or fading away. *2 Pet. i. 4.* Having escaped the *Corruption, that is in the World through Lust*. And *Ch. ii. 19.* *Servants of Corruption*. And elsewhere evil Men are stiled *Men of corrupt Minds*, and *corrupt Communication*. Meaning, that the *Gentiles* shall be delivered from their sadly *sinful Condition* into the *Evangelical and Spiritual Liberty* from Sin, that the *Sons of God* partake of.

Some understand it of the Change of the Frame of the World at the end of the *VWorld*, and think *Peter* speaks of the same thing, *2 Pet. iii. 13.* He does indeed in some Sense, but far from theirs, *viz.* A new State of Affairs in the Church, when the *Gentiles* shall be called. This is the *new Heaven*, and the *new Earth*, that they looked for; of

their Calling the Text speaks, which was now in Agitation.

And of that let us first speak a little, partly for the observing of Providence in so great a VVork, and partly for the understanding of some Passages in Scripture.

I. The casting off of the *Gentiles* was at *Babel*, *Gen.xi.* where there were four Punishments inflicted on them. 1. Destroying their Building. 2. Confounding their Tongues. 3. Scattering them. 4. The Loss of the true Religion, with the Loss of the *Hebrew* Tongue. And now 'all the VVorld are Heathen, but one Family of *Heber*, and so to *Abraham*. VVhich was to all the VVorld, as *Gideon's* Fleece to all the Earth.

II. So were they given up above Two Thousand Years. An Hundred Years had been long, and how many Souls might have gone to Hell in that time? But there were an Hundred, or Two Hundred Years above Two Thousand. A strange mysterious Providence! As their Calling was a Mytery, so indeed was their Casting off. Oh how few were the Sons of God? That in a manner all the VVorld should be born, to live in Blindness, to sin, and to be damned, Better not to have been born. Could not God have let them alone, and never brought them in the VVorld. As *Israel* said to God, VVhy dost thou bring us into the VVilderness to die? So might they say, VVhy hast thou brought us into the VVorld to sin and die?

For Answer to this.

I. As it is *Rom. ix. 20, 21.* Nay, but, O Man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the Potter Power over the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour? Such things are not resolved by Reason, but into the VVill and

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Sovereignty of God. As other Points are above Reason, the Incarnation, the Resurrection: let Reason scan them; and as the *Athenian* Philosophers, *Acts* xvii. styled *Paul*, a Babbler, when he treated of the Resurrection, so the same Reason will but laugh at them. But we must resolve them into the Power, VVisdom and VVill of God; and he knows not what God is, that believes them not.

2. I answer as it is, *Rom.* xi. 22. *Behold the Goodness and Severity of God: on them which fell Severity, but towards thee, Goodness.* Admire at his Goodness to thee, in setting thee in so far better Condition: One of the *Jews* Thanksgivings is, *I thank thee, that thou hast made me an Israelite, and not a Heathen.* And we have cause to thank God, that we are not Heathens, if we consider,

First, That these are utterly out of the way of Salvation; thou in it, if thou wilt hearken to it.

Secondly, These never heard from God; he calls to thee continually. Once for all, if these were condemned, that never heard, *how shall we escape if we neglect so great Salvation? Heb.* ii. 3.

But we shall not speak to that Point of Controversie about their Casting off, but speak to the Text about their Calling. And first let us take up that of the Apostle, *Eph.* iii. 5, 6. *Which in other Ages was not made known unto the Sons of Men, as it is now revealed unto his Holy Apostles and Prophets by the Spirit: That the GENTILES should be Fellow Heirs, and of the same Body, and Partakers of his Promise in Christ, by the Gospel.* VVas it not made known to the Sons of Men before? Did not the Prophets speak of this? God told it to *Abraham*, *Gen.* xii. 2, 3. *And I will make of thee a great Nation, and I will bless thee.—And in thee shall all the Families of the Earth be blessed.* *Jacob* to his Sons, *Gen.* xlix. 10. *The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come:*

and unto him shall the gathering of the People be, Moses to Israel, Deut. xxxii. 43. Rejoice, O ye Nations, with his People. And how abundant are the Prophets in this from end to end? But how it was not known may be considered, either in regard of the Persons, or the thing it self.

I. In regard of the *Persons*. First, It was not imparted at all to the *Gentiles* before. It was not made known to the *Sons of Men*, in Opposition to *Israel*, who are called the *Sons of God*. They sat in Darkness, and never heard of Light, till it came among them, or very rarely; namely, such as had the *Greek Bibles*. And when it came, how they that never heard of it rejoyced? *Act. xiii. 48.* And when the *Gentiles* heard this, they were glad, and glorified the Word of the Lord. And Secondly, the *Jews* would not endure to hear of it. Tho' they knew it, they would not know it; had not Patience to hear it. Take two Places and two Examples for this. The Places are *Acts xxii. 21, 22.* And he said unto me, Depart, for I will send thee far hence unto the *GENTILES*. And they gave him Audience unto this Word, and then lift up their Voices, and said, Away with such a Fellow from the Earth; for it is not fit that he should live. *1Thess. ii. 16.* Forbidding us to speak to the *GENTILES*, that they might be saved. The Examples are, *Luk. iv. 28.* And all they in the Synagogue, when they heard these things, were filled with Wrath. VVhy were they so angry? VVhat things had he told them? He had told them before, that there were many Widows in *Israel*, and unto none of them was *Elias* sent, save unto *Sarepta* a City of *Sidon*, unto a Widow Woman there. And that there were many Lepers in *Israel* in the time of *Elizeus* the Prophet, and none was cleansed, saving *Naaman* the Syrian. VVhy were they angry at this? They knew the things were true. But they hinted the Call of the *Gentiles*, as that *VVi-*
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dow and Naaman were. To that bent *Christ's* Discourse: That *Israel* would not, but the *Gentiles* should, and would, hearken to him. And one Example we have to this purpose long before; and that is in *Jonah*; who would not go to *Nineveh*, lest they should be Converted; and so *Israel* cast off; for that stuck on all their Stomachs, *Deut. xxxii. 21.* *They have moved me to Jealousie with that which is not good, they have provoked me to Anger with their Vanities: And I will move them to Jealousie with those which are not a People, I will provoke them to Anger with a Foolish Nation.*

II. In regard of the Thing it self. The Doctrine of Pardon and Justification was not so plain before, until *Christ* and his Apostles cleared it.

This Delivery then of the Creature from the Bondage of Corruption is the Calling of the *Gentiles*. Those words, *the Creature it self*, deserve their Emphasis; and we ought to utter it with this accent, *The very Gentiles themselves shall be delivered.* &c. They that were so abominable, brutish, slaved to Sin. The glorious things in the Prophets, which many look for yet to be accomplished, are fulfilled long ago in the Call of the *Gentiles*. And take this with you in reading of the Prophets, that their aim is to illustrate this great Work. A Matter which they, *Acts xi. 18.* rejoiced at to hear begun; *When they heard these things they held their Peace, and Glorified God; saying, Then hath God also to the Gentiles granted Repentance unto Life.* And for which we, upon the seeing accomplished, have also cause to Glorify God with them; both as to the magnifying of his Grace, as also for our own sakes and Interest.

The *Ephesians* cried out, *Acts xix. 28.* *Great is Diana of the Ephesians*; and could not tell for what reason; but we, when we hear of this, have known and solid cause to cry out, Glorious is the Grace of God;

God; which brought such Slaves of Sin into the *Glorious Liberty of the Children of God*. Let me say as it is 1 Cor. xii. 2. *Ye know that ye were Gentiles carried away unto these Dumb Idols*. Do you not? And consult Stories, and they will tell you of the abominable Blindness and Barbarousness of this our *Britain*. No Nation under Heaven went beyond it in these things. And now look upon our *Britain* as under the Gospel; and find ye not Cause to Glorifie God upon the Promise in the Text now accomplisht, *The Creature it self shall be delivered from the Bondage of Corruption, &c*? Could you but read *Tacitus, Caesar*, and others, to observe how this Nation lived as Brutes, Worshipped Idols, Sacrificed sometimes Men and Women, went most Naked, were Barbarous above the most Barbarous: And look upon *England* now, and we have much like Cause of wonder to that, *Luke viii. 35*. Where those who found the Man out of whom the Devils were departed clothed, and in his Right Mind, are said to be afraid. How great a Mercy does the Apostle speak in the Words of the Text! *The Creature it self shall be delivered, &c*.

In it we have Night and Day, Darkness and Light; what the Gentiles were as Gentiles, and what as Called. Set the Contraries one against another; Bondage, Liberty; Corruption, Glory. For so it is in the Greek, *ἐλευθερίαν δόξης*, *The Liberty of Glory*; which is not amiss rendred as we do, *The Glorious Liberty* (so some do that, *Ephes. i. 6. To the Praise of his Glorious Grace*). But it bears a greater *Emphasis* to take it as the Greek hath it, *Into the Liberty of the Glory of the Children of God*. And what is meant by *Glory*? Learn this by the contrary term. It is opposed to *Corruption*; as Liberty is to Bondage. And therefore as Corruption means Sinfulness, so Glory means Holiness. And that so it

is taken in the Phrase of Scripture, the next Discourse will shew.

IV.

The Christian Holiness, as well as his Future Happiness, stiled GLORY.

A HOLY Christian hath a Glory here, and a Glory hereafter. So that may be taken, 2 Cor. iii. ult. *We are changed into the Image of God from Glory to Glory.* That is, from HOLINESS to HAPPINESS. In 1 Pet. iv. 14. Mention is there made of the *Spirit of Glory*, and of God. *If ye be reproached for the Name of Christ, happy are ye; for the Spirit of GLORY and of God resteth on you.* We need not dispute what this *Spirit of Glory* is; take it for the *Spirit of Holiness*, and it gives it but its right Title, Rom. viii. 30. *Whom he Called, them he also Justified; and whom he Justified, them he also Glorified.* Where is *Sanctified*? It is included in *Glorified*. Those that he Justified he endued with the *Glory of Holiness* here, and shall reward with *Eternal Glory* hereafter, Lam. iv. 2. *The precious Sons of Zion, comparable to fine Gold, how are they esteemed as Earthen Pitchers?* Jeremiah was one of them: He and the rest were now poor and contemptible in this sad Captivity; but they carried a precious *Glory* about them, a Value and Shining above the finest Gold.

Psal.

Pfal. cx. 3. Thy People shall be willing in the Day of thy Power, in the Beauties of Holiness. Some take these *Beauties* of Holiness, to mean the *Temple*: But take it in the Propriety of the Word, and 'tis a most fit Title for *Holiness*. And observe it is, not *Beauty* only, but *Beauties*, כבוד which may well be rendred *Glories*: Not one *Beauty*, not one *Glory*, but many joined together; or all *Beauties* are in *Holiness*, and none in any thing else.

Eph. v. 27. That he might present it to himself a GLORIOUS Church. Alas! It was a Poor Persecuted Church; but this made it a GLORIOUS Church, viz. The *Glory* of Holiness it was decked withal; for so it follows, *That it should be Holy and without Blemish.*

The *Jews* speak of כבוד כבוד *Cloaths of Glory* that God made for *Adam*, and that they descended to the First-Born. This is the true Clothing of the Children of God, that God makes for them, as *Jacob* did for his Son *Joseph*, that they appear by their GLORY the Sons of God.

A View and Proof of this *Glory* let us take by comparing it with all other *Glories* set before you, as the Devil did before Christ, *Luke iv. 5, 6. All the Kingdoms of the World and the Glory of them*; and then set before you a Child of God in the *Glory* of Holiness, and what say you to the Comparison?

1. 'Tis a *Glory* and *Beauty* that all the World cannot give. As *Solon* said to *Crasus* in all his *Glory*, that every *Peacock* was braver. Every *Lilly* of the Field is finer than *Solomon* in all his *Glory*. But this is a *Beauty* above Art and Nature, when God Decks and Dresseth a Saint, and that with his own Divine Image, *Ephes. iv. 24. There you Read of putting on a New Man after God's Image*: A New Creature Clothed in Righteousness and Holiness after God's own Image. 'Tis but a poor *Glory* that Satan can

can give, as that in *Luke iv.* the Kingdoms of the World: 'Tis but a poor Beauty that Art can give, as *Jezebel's Face*: 'Tis but a poor Lustre that Nature can give, as Skin-deep Beauty. That is the Glory that God alone can give, that is found nowhere but in his Treasury, Jewels in his Cabinet, the Dressings of his VVardrobe.

2. 'Tis a *Glory* and Beauty, that all the VVorld cannot take away: A Treasure that neither Moth nor Rust doth corrupt, nor Thieves break through and Steal. The pitiful Bravery of the World that is blasted in a Moment; either fading by its own Nature and Frailty, or by Thieves or Fire, or some other Occurrence, or by an immediate Hand of God. Ah! *Glorious Holiness* that nothing can undo, *Luke x. 42.* *Mary hath chosen that good part that shall not be taken away from her.* This is a Treasure that all the Devils in Hell cannot Plunder from the Owner. He could Plunder indeed *Job's Estate*, but he could not his Holiness. It is Gold that the Fire of Persecution cannot Consume, but Refine. A Shining of the Beauty and Image of God in the Soul, that cannot be defaced: An everlasting Glory that never changeth, but to a greater Glory.

3. 'Tis a Beauty and *Glory* that God himself is in Love withal, *Ezek. xvi.* There *Judah* is said to be *Lovely*, not in the Eyes of Man, but of God. Holiness is a Dress that only pleaseth God.

V.

An Elucidation of Heb. x. 26, 27. If we Sin wilfully after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins; but a fearful looking for of Judgment, and Fiery Indignation, which shall Devour the Adversaries.

THE Sin the Apostle speaks of here is not every Sin knowingly committed. For then how would *David* and *Peter* have escaped with their Falls? But it is an Apostacy from Truth once received; that is, the Gospel once professed; and an Enmity and Fighting against it. A Sin that at *ver. 29.* he calls a *Treading under Foot the Son of God*. And the Apostle *John* speaking of the very same Sin, calls it a *Sin unto Death*, 1 *Joh. v. 16.*

The Apostle in this dreadful Passage hath two Allusions to some Passages in the Old Testament; One to VVords, another to Things. VVhen he speaks of Sinning past Sacrifice, he alludes to those words, *Numb. xv. 27, 28, &c.* *If any Soul Sin through*

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through Ignorance, he shall bring a She-Goat of the first Year for a Sin-offering, and the Priest, &c. But the Soul that doth ought presumptuously, whether Born in the Land or a Stranger, the same hath reproached the Lord, and that Soul shall be cut off from his People. No Sacrifice for the wilful Sinner, but he was to be cut off by Divine Vengeance. And when he speaks of *Fiery Indignation*, which shall devour the Adversaries, he alludes to those fearful Examples in the Old Testament, when ungodly Ones which have been Enemies to the VVays and Ministers of God, have been dreadfully devoured by Fire; as in *Num. xvi.* and *2 Kings i.*

The Adversaries.

OUR English hath well rendred the VWord, *Adversaries*. But there is a peculiar Phrase in the Greek, which is not easie to express in English. It is not only, *Ἐναντίος*, which had been enough to signifie *Adversaries*, but it is *ὑπεναντίος*, which makes it to speak *Subadversarii*, *Underadversaries*; that is, Adversaries under an Hood, as I may say; Adversaries under a Pretence: As the *Pharisees* under a Pretence of long Prayers devoured VVidows Houses; so these under a Pretence of Religion, were Adversaries to Religion: Under Pretence of Piety, were Enemies to Piety: Under Pretence of doing God good Service, they Persecuted God's Servants: Under Pretence of Zeal for the Law, they sought to Destroy the Gospel. And they were under-hood Adversaries. The Greek Word is used again, *Col. ii. 24.* *ὑπερναντίον ἡμῶν*, *Contrary to us*. The VWord precisely signifies *Subcontrary*, or *Closely contrary* to us. The Apostle speaks of Christ's having cancelled

celled the Ceremonial Law ; which openfaced feemed to be for them that ufed it ; Sacrifices, to make their Peace ; Purifications, to cleanse them from their Uncleannefs : But clofely alfo they pleaded againft them : Sacrifices Slain fhewed that they deferved Death ; Purifications fpake that they were unclean : And fo other of the Rites of the Law.

Thousands in the VWorld pretend to Love God, to walk Fair, to be Religious ; yet underhand are God's Adverfaries and Enemies, as thofe Under-adverfaries fpoken of in the Text before us. None will own that he is any Enemy of God, but he will fpeak well of God, praife God, will be for God ; whereas there is not one of a Thoufand, but underhand is God's Enemy.

Thefe *Adverfaries* then, of whom the Apoftle here more particularly fpeaks, were Apoftates that had profefled the Gofpel, and had backflidden from it, and were become bitter Enemies and Perfecutors of it.

Fiery Indignation.

THE Greek is fomething Emphatical, but fomething Difficult. *Πυρὸς ἐσθλῶ ἐσθλίων μέλλοντος τοῦ σπινθάρης.* Verbatim thus, *Zeal, or Jealoufie, or Anger, of Fire fhall eat up the Adverfaries.* Our Englifh hath well rendred it, *Fiery Indignation fhall devour.* And fo the Apoftle calls God himfelf, in reference to his confuming of VVicked Men. *Heb. xii. ult. our God is a Consuming Fire.*

As we may diftinguifh between the Anger of God, that he is fometimes provoked to by the Sinning of his own People, and the Anger he is provoked to by his Enemies : So may we diftinguifh upon the Firinefs of this Anger. God's Anger, when he is dif

displeased with the Sins of his own People, is a Fire indeed, but it is not a *Consuming* Fire, as it is towards the VVicked. That Expression, *Esay xxvi. 11. The FIRE of thine Enemies shall Consume them*, is an intimation that there is a Fire which is not the Fire of God's Enemies, or such a Fire as devours them. His Anger indeed many a time scorched his own People very fore; sometimes in their own Conscience; sometimes by outward Affliction: But it is to Refine them, not to Consume them. But to the Enemies of the Lord, his Indignation is a Fire that consumes them.

But to review this Fire more particularly, let us first consider upon some Places that speak to the same purpose.

Job. xv. 34. The Congregation of Hypocrites shall be desolate, and FIRE shall consume the Tabernacles of Bribery. VVhat? Does it mean their Houses shall be burnt down? Oh! what Fires would then be seen abroad in England, if all that take Bribes should have their Houses burnt down? But in *Ch. xx. 26.* There is mention of a *Fire not blown*, that shall consume such wicked Ones. *All Darknes shall be hid in his secret Places, a Fire NOT BLOWN shall consume him: It shall go ill with him that is left in his Tabernacle.* A Fire not blown, that is, not such a Fire as those we blow; a Fire that needs no blowing, but when God kindles it; is Hot enough, and Flaming enough; even the Fiery Indignation of the Lord.

Esay. ix. 5. For every Battel of the Warriour is with confused Noise, and Garments rolled in Blood; but this shall be with BURNING, and Fuel of FIRE. The Prophecy is concerning the Destruction and Overthrow of the great Army of *Senacherib*, of which the Story is so Famous: That whereas other Armies are not routed and overthrown without a great deal of Fighting, *Confused Noise, and Gar-*
M ments

ments rolled in Blood; this Army should be consumed with the *Burning and Fire* of the Lord's Indignation. And it was *Fiery Indignation* that devoured 185000 Soldiers in one Night.

Our God, saith Moses and Paul, is a Consuming Fire: And *Esay's* Question is, *Who among us shall dwell with the Devouring Fire? Who among us shall dwell with everlasting Burnings*, Ch. xxxiii. 14. Yes, in the next Verse, *He that walketh Righteously, and speaketh Uprightly, and despiseth the Gain of Oppressions, that shaketh his Hands from holding of Bribes, &c.* such an one shall dwell with the Devouring Fire, and it shall not touch him; as the Fiery Furnace did not touch an Hair of the three Children. But look at the beginning of Verse 14. *The Sinners in Zion are afraid, Fearfulness hath surprized the Hypocrites; who shall dwell with the devouring Fire?* &c. Not they, but they shall be destroyed and devoured by that Consuming Fire; as those that cast the three Children into the Furnace were consumed by the Fire, though they came not into it.

The Fire and Burning that *St. Peter* speaks of, that should consume the *Jewish Church*, and State, and Religion, 2 *Pet.* iii. means not so much the Fire that the *Romans* burnt their City and Temple with, as that dreadful Fire and Fury of God's Indignation that consumed all. *But the Day of the Lord will come as a Thief in the Night, in the which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat; the Earth also, and the Works that are therein, shall be burnt up*, Ver. 10.

And in that dreadful Passage concerning the Damned, *Their Worm never dieth, and their FIRE never goeth out*: We need not dispute what kind of Fire the Fire of Hell is; whether Material Fire; whether it gives Light; whether it is of our
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Fire-colour. With such Disputes some needlessly trouble themselves and others: God's Indignation is Fire enough, and Hot enough to devour those wretched Souls; and we need look no further.

VI.

Some Description of the Death and Doom of an Ungodly Man.

I. IF any ask what it is an Ungodly Man Dies of, it may very well be answered, of the Lord's Indignation. It was the Threatning of God to Adam, *Moriendo morieris, Thou shalt Die the Death.* The Ungodly Dies, and Dies the Death Natural and Eternal. And in his Natural Death he Pays two Debts; a Debt to Nature, because of the Sin of Adam; and a Debt to God's Anger, because of his own Sins.

The Chaldee Paraphrast, renders those Words, Deut. xxxiv. 5. עלפי יהוה *At the Kiss of the Lord*; which we read, *At the Word of the Lord*: And the Jews speak much of Dying at the Kiss of God; thereby not only expressing a Person's Dying in his Favour, but to shew how sweet the Death of God's Saints are to them: They are at the Kisses, in the Embraces of God, as they are Dying: They reap Sweetness, Comfort, Happiness from him, even in Dying. But where are the Ungodly at that Time? Under the Flaming of his Fire, and the Scorching of his Wrath. As it is, Psa. lxxxviii

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31. *The Wrath of God comes upon them, and slays the Fattest of them.* It is the Wrath of God that tears the Soul from the Body, and devours the Life like a Lion, and there is none to deliver. It is Wrath that cuts him off to make an end of his Sinning.

You oft meet with *Cutting off* threatned to such as commit such and such Sins; as that in *Numb. xv. 30.* *That Soul shall be Cut off from among the People.* Some conceive it means nothing but *Cutting off* from the Congregation by Excommunication; but it means God's *Cutting* them off by his Wrath and Vengeance. And the Expression is Emphatical, to shew their Thread is cut, which they would have drawn out in Sinning ever, if they might have been let alone. Thus every Ungodly Man, even in his Death, carries God Tokens, Dies of God's Anger.

II. As we have considered the Wretch Dying, and having given up the Ghost; now let us consider the Soul Departed out of the Body. Ah! VVretched Soul, where art thou? Come into another VWorld, into a strange VWorld, and such an one as he never Dreamed of, and is now confounded to see: Into what a World he is fallen? A World where there is neither VVine, nor VVomen, nor Sport, nor Pleasure, nor use of any Creature. And what a case is that Carnal and Voluptuous Soul in then? A worse Place than that that *Israel* complains of, *Numb. xx. 5.* *How are we come into this evil Place? It is no Place of Seed, nor Figs nor Olives, nor Pomgranates, nor any Water to Drink.* Nay, this is a Place where is no Sun, nor Moon, nor Light; a Place where there is no Friend to Comfort, no Creature to Refresh, no use of any Thing that is Earthly and Bodily. This must needs be a sad Change to that Soul that never took any Delight,

Delight, that never thought it lived, but in the use of such.

But this is the least part of Indignation that such a wretched Soul meets withal. The Holy Souls of the Saints of God meet with the like Deprivation of the Use of Earthly Creatures; and if they had always made them their Life and Delight, and had nothing else to feed upon but Meat, and Drink, and Money, and Pleasure, the Case would be much the same. But there is the Indignation from the Creator meets the Curfed Soul, as well as the Deprivation of the Creature; and that we shall consider in these several Particulars.

First, Think of that, Luke xvi. 22. And it came to pass that the Beggar Died, and was carried by the Angels into Abraham's Bosom; the Rich Man also Died, and was Buried. And do you not think the Devils carried the Soul of the Rich Man to Hell? In the Text indeed is not exprest so much; but that left it to be gathered by the Rule of Contrary; if Angels carry good Souls to Heaven, Devils carry bad Ones to Hell.

Acts i. 18. Falling headlong he burst asunder, and all his Bowels gushed out. The Devil had been two or three Days Bodily in Judas; and when he burst in sunder the Devil broke out of him, having torn him: And do you not think he carried his Soul with him, as well as took away his Life?

It is true indeed, that the Devil is not in the Ungodly so Bodily as he was in Judas, yet he is said, *Eph. ii. 2. To work in the Children of Disobedience.* Their Souls are under his Acting and Power, to carry them into all Evil. He is the Mover and Actor of their Souls to do his Will.

Well, when they are Dying, is not the Devil busie there, waiting for his Prey, and for what he hath looked for all along? Is he not busie to keep that Soul for his own, and that it be not taken out

of his Hand ? *Psal. xlviii. 14. For God is our God for ever and ever ; he will be our Guide unto Death.* He that hath made God his God for ever, he may be sure to have God his Guide even to and in his Dying. And on the contrary, he that hath made the Devil his God, and Ruler, and Guide, all his Time, he must expect that he will be with him at his Death. As the terrible Apparition to *Brutus* in *Italy* told him, he would be sure to meet him at *Philippi*, where he was to Die.

Well, the Ungodly VVretch Dies. The Devil hath Led, and Ruled, and Acted him to the last Gasp : And now the last Gasp hath slip't the Soul out of the Body, is not the Devil there still looking after his Prey ? Do you think the Devil hath done, and looks after that Soul no more ? No, then is the time that he hath got his Prey, and now is seized on the Game that he had been ever hunting after. The Dragon, *Rev. xii. 4.* stood waiting before the VVoman to devour her Child as soon as it was Born. And when the Child was delivered, he was frustrate of his Prey, because God took care of the Child and Mother ; for both Child and Mother were his Beloved. But in this Case, this great Red Dragon waits till the Soul be delivered out of the Body ; and as soon as it is delivered, he grasps it, and seizes on it ; for God hath forsaken it, and utterly cast away all Care of it. *God hath forsaken it ; Persecute and take it, for there is none to deliver.*

Consider seriously of these two Things.

I. That Sinful Souls departed are never under preserving Providence more.

II. That they are given up to the Power of *Satan*.

I. They are removed from under God's Preserving Providence. True, they are kept in Being, that they may be kept in Punishment ; but this is Avenging Justice rather than Preserving Providence, *Mat.*

ix. 49. *For every one shall be Salted with Fire.* Every such Soul shall be Salted with Fire. The very Fire of its Torment shall be as Salt to keep it from Consuming. It shall be kept in Being, that it may be kept in Fire. But first God hath cast away all Care of it, and secondly, exerciseth nothing of preserving Providence towards it, 1 Sam. xxv. 29. *But the Soul of my Lord shall be bound in the Bundle of Life with the Lord thy God; and the Souls of thine Enemies, them shall he sling out, as out of the middle of a Sling.* VWhere she intimates, that a David, a Good Man his Soul is bound up in the Bundle of Life with the Lord: But Evil Men, their Souls be flung out, as out of a Sling. God casts them, flings them away from him; Fly where they will, Light where they will, Sink or Swim, he looks no more after them. VWhile VVicked Men were here, Providence Preserved them, Fed them, Clothed them, Strove with them with Patience, and kept the Soul and Body, that the Devil did not run away with the Man Bodily: But when the Cursed Soul is departed out of the Body, Patience no more, Care no more, Restraint of the Devil no more, but take him Devil and do thy worst. VWhich is the Second thing to be considered.

II. That VVicked Souls are given up to *Satan's* Absolute Power. You read of giving up notorious Sinners to *Satan* here, that, if possibly they might be amended. 1 Cor. v. 5. *To deliver such an one unto Satan for the Destruction of the Flesh, that the Spirit may be saved in the Day of the Lord Jesus.* 1 Tim. i. ult. *Whom I have delivered unto Satan, that they may learn not to Blaspheme.* But when a Soul is now past all Amending, all hopes of Amending, conceive with Fear and Trembling, how God gives up that Soul to the Roaring Lion to tear and spare not.

And here is one dreadful Symptom, and Evidence of the *Fiery Indignation*, that God in Anger gives up the Soul to *Satan*: And this is a Second degree of its Misery; that as it hath lost the use of the Creature, so also it hath lost the Care and Preserving Providence of the Creator.

VVe have an Emblem of both in the *Egyptians* sitting in Darknes; which conceive of by reading two Places, *Exod*, x. 21, 23. *It was Darknes that might be felt. They saw not one another, neither rose any from his Place.* And *Psal*. lxxviii. 49. where, when the Holy Ghost should mention the Plague of Darknes in its order, he Characters it in these terms, *He cast upon them the fierceness of his Anger, Wrath, and Indignation, by sending Evil Angels among them.* *Moses* saith, that he sent *Darknes*; the Psalmist saith, *Evil Angels* or Devils: And both most true, *Darknes* and Devils: Devils in the *Darknes*. *Moses* saith, *They saw not one another.* The Psalmist intimates, that they saw Devils; and yet could not stir from the place where they sate, to run from the Sight of them: Chains of *Darknes* that tyed them fast that they could not stir. So that the Devil may Roar, and Rage, and Terrifie, and the VVretches not able to stir an Inch from under his Power and Terror.

The Fearful Estate of Damned Souls in Scripture is called *Darknes*, *utter Darknes*, *Chains of Darknes*. I need not to cite Places. And why *Darknes*? Because the Sun, Moon and Stars shine not there, as they do here? Because no Candle there? The other World hath nothing to do with such Bodily Lights as these. These are Lights for Bodily Creatures, not for Souls and Spirits. The Holy Ghost tells you, that in Heaven, where there is all Light, yet there is nothing to do with such Lights as these, *Rev*. xxii. 5. *And there shall be no Night there; and they need no Candle, neither*
Light

Light of the Sun: for the Lord God giveth them Light. Is there Darkness in Hell, and utter Darkness, where is so much Fire, and such Flames? *Luke xvi.*

24. There *Dives* speaks of his being tormented in Flames: Fire and Flames, and yet Darkness. It is the Fire of that Indignation, mentioned in the Epistle to the *Hebrews*, that consumes them, and that very Fire brings that Darkness with it. *Darkness*; for there is not one Spark of God's Favour appearing there, nothing but Indignation, Indignation. And not one Beam of Favour appearing thro' any Chink there. Everlasting Burning, and no Intermiſſion. The VVorm never dies, and never but gnawing; and the Fire never quenched, and never but scorching.

And it is *Darkness*, because there is no common preserving Providence, shining or appearing there. God's shews not himself in the least Glimpſe of his Care, or Tenderneſs, or Preservation there. Their State is call'd *Outer Darkness*, *Mat. xxv. 30.* not *Utter Darkness* only, as we ſay, *Utter Extremity*, &c. but *Outer Darkness*. The Phrase is very conſiderable. It may be underſtood, Darkness that is *without*; that is, Darkness that is *out* of Heaven: As the Heathen are ſaid to be *without*; that is, were out of the Church; but there the Expreſſion is only τῶν ἔξω, *Those that are OUT*. But this Expreſſion is Σκότος ἑξωθεν, *Darkness, that is OUTER*; as if he ſhould ſay, that Darkness that is beyond the other Darkness. And we may very well interpret it, the Indignation of God againſt the Wicked in Hell, beyond the Indignation of God againſt them here; his caſting them off, and caſting off his Care of them in Hell, beyond his caſting them off, and caſting off his Care of them here. His Wrath and his caſting them off here, is very black and dark; but there it is *Outer Darkness*, a Darkness beyond this Darkness.

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And now think with your selves, how fearful a Surprizal that Soul is surprized withal: When it is just departed out of the Body, it is as it were mid-wived into the other World by the Devil; and the first thing it sees there, is, that it sees it self in the Paws of the Devil. It makes me remember the Story in *Saligniacus*. A Company of Travellers, that went to visit the Holy Land, would needs, for Religion-sake, forsooth, bathe themselves in *Jordan*, there where *John* Baptized. And as they were refreshing, sporting, and delighting themselves in the Water, and swimming, suddenly there comes a Crocodile, a dreadful Dragon of the Waters, and lays hold of a *Frenchman*, by Profession a Physician, snaps him up, and devours him. How miserably and unexpectedly was that poor Man surprized! So how does the unhappy Soul we are speaking of, find it self surprized, when it suddenly finds it self in the Clutches of the Great Red Dragon, ready now to be devoured by him.

VII.

A Meditation upon the Widow's Mite.

OUR Saviour, sitting in the Second Court of the Temple, called commonly by the *Jews*, *The Court of the Women*, but by the Gospel, *The Treasury*, (because there stood the Thirteen Chests, into which the People put their Freewill Offerings;) sees the rich Men casting in largely, and of their Abundance. But there comes a poor Widow, and casts in a poor Pittance, Two Mites, that make but One Farthing; a despicable Gift, and such an one as those rich Men would make a Puff at, to see such a poor Business offered. And, as God in another Case, *Mal. i. 8.* offer such a Pittance to a great Man, how would he scorn it? But *God seeth not as Man seeth*, God weigheth not as Man weigheth, but he seeth and weigheth the Mind and Heart. And our Saviour seeth, that this Woman had put her Heart into the Treasury with her two Mites; that she had cast in her Heart, and her whole Living with her Farthing in the Chest she had chosen to put it in; and accordingly he weighs, values and estimates her Offering according to the large Heart wherewith she had given it, as the largest Gift that was given; nay, larger than all the Gifts that were given. *Of a Truth I say unto you, that this poor Widow hath cast in more than they all,* Luk. xxi. 3.

A Woman to outvie all the Men in her Offering:
 A Widow all the great married Dames and Ladies;
 and a poor Widow all the rich and wealthy Ones,
 with

with all their Abundance. It is very fortunate for Women to bear the Bell for Piety and Devotion in the Holy Story, and none to go beyond them in Zeal and Religion; or rather they to go before all. The Virgin *Mary*, *Martha*, *Mary Magdalen*, *Joanna*, *Susanna*, the Syrophœnician Woman with her great Faith, and this poor VVidow with her great Offering. That as *Peter's* Zeal and Earnestness in promoting the Gospel is more especially recorded in the *Acts* of the Apostles, to give Evidence and Assurance of his Recovery out of his great Fall, in denying his Master: So the noble Zeal and Piety of several VVomen is recorded in Holy VVrit, to be an Evidence of the Recovery of that Sex out of its foul Guilt of bringing Sin into the VVorld, and being first in the Transgression.

As the Apostle speaks something towards such an Observation, 1 *Tim.* ii. ult. *Adam was not deceived, but the Woman being deceived, was in the Transgression. Notwithstanding she shall be saved by Childbearing*, i. e. by the Birth of Christ; a Child born to be a Saviour: Tho' Pangs in Childbearing were laid upon her, as a sad Punishment for her Transgression.

VVe might enquire whether this VVidow were a true Believer, or whether she were still in the *Jewish* Religion and Belief, but only more sincerely Pious and Religious in that way, than others were. And the Reason of this Enquiry is, that if she were a true Believer, or had received the Gospel, it may seem strange, that she would contribute to the *Jewish* Service. And if she were not a true Believer, it may seem strange, that *Christ* should give such a Testimony to her Offering, if it were not offered in Faith.

Whether she were the one or other, this Act of hers was certainly a Pious Act. For observe with me these few things.

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I. Observe, that all the Offerings or Gifts, that were thus put into the Temple-Treasury, were laid out for the maintaining the Service of the Altar and Temple. To buy Wood to maintain the Fire of the Altar, to buy Sacrifices for the Altar, Salt for the Sacrifices, Oil for the Lamps, Wine for the Drink-Offering, &c. VVhatsoever was offered in the Temple went to the maintaining the Service and Religion of the Temple.

II. Observe, that the Service and Religion of Temple and People was now grown exceeding Corrupt; and many things of Humane Invention and Tradition were added to God's Institutions there. So that our Saviour sticks not to say of the Temple, that they had made it a *House of Merchandize*, nay, a *Den of Thieves*; and himself with a Whip drives Buyers and Sellers out of the Temple: And yet,

III. Observe, that *Christ* himself contributed to the Maintenance of the Service of the Temple, tho' such Corruption crept into it. For that Tribute-Money that is demanded of him, *Matth.* xvii. 24. and which he works a Miracle to pay, finding the Money in a Fish's Mouth, was the Half Shekel, that every one was bound to pay Yearly; and the Money went towards buying the Sacrifices for the Altar, and for the maintaining of the Service there. And as himself did in that Payment contribute to that; so he commends this Widow, who in her Gift did shew the like Contribution to the same thing. For,

IV. Observe, that Good might be gathered out of the Service there, tho' such Corruptions were crept in; because God's Institutions were there, and he had set up his Candle there, his VVorship, which he had not taken down. And every Humane Invention doth not presently destroy a Divine Institution, tho' it doth pollute it. And the seven Churches of *Asia*
are

are Golden Candlesticks fill, tho' God find foul Corruption in all of them.

They that will pay nothing to our Churches, that will not come at our Churches; nay, will not abide to be buried in our Church Yards, do they see any abominable thing in the Service of our Churches, worse than the Corruptions that were crept into the *Jewish* Religion; worse Superstition, worse VVill-worship, worse Corruptions? If they do, let them shew it; if they do not, why do they so despise our Churches, and the VVorship there? VVhen *Christ* himself refused not to be present at the Temple, and to contribute to maintain the Service there. Let me ask them, and the negligent Comers to Church, (tho' they do not quite refuse it) do they think, that our Saviour ever let a Sabbath-day pass in all his time while here, but he was present at the Public Service, either in the Temple, or in the Synagogue? Look the Gospel thro', and see by the Current of the Story there, whether ever he absented himself from the Public Congregation on the Sabbath-day.

Read that, *Luke* iv. 16. to spare more; *He came to Nazareth, where he had been brought up, and, as his Custom was, went into the Synagogue on the Sabbath, and stood up for to read.* It was his Custom to go to the Synagogue, to the Public Service, and Congregation, on the Sabbath-day; and he never fail'd of it. And *he stood up for to read* in his own Town-Synagogue; as owning himself a Member of that Congregation. For it is not recorded, that he read in any Synagogue beside. It was his Custom to go to the Public Congregation on the Sabbath-day; it is these Men's Custom not to come there. He never absented himself from the Public Meeting, these Men account it Religion to absent themselves ever. Is our Public Service more corrupt than theirs was then? If it be, let them shew it.

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it. If it be not, let these Men give a reason why they go so directly cross to our Saviour's own Practice.

VIII.

A Meditation, and Explanation of the HOPE of Christi- ans, according to the Apostles Account of it, Heb. vi. 17, 18, 19, 20.

THAT there is such a thing, the Apostle confirms, and what a thing it is he illustrates, by two Particulars apiece.

I. The *Sureness* of this HOPE he confirms especially by these two things.

First, It is made certain by God's Promise, and his Oath. *Two immutable things, in which it is impossible God should lie.*

Secondly, That Christ is gone into Heaven before, as an undoubted Pledge of the Hope for us, that is laid up there.

II. The *Nature* or *Quality* of this Hope, he sets out especially by two things also.

First, That it is an *Anchor of the Soul, Sure and Stedfast.*

Secondly, That it *entreteth into that which is within the Vail.*

The *Hope* that is here spoken of, the very VVords in which it is mentioned do shew what it means; viz. not the Hope in us, but the Hope *set before us.*

To

To lay hold of the Hope set before us. Not the Acting of our Hope, but the Object of it, or what is hoped for: As the Scripture when it mentions Faith, frequently means the Object of Faith, or the thing believed.

This Distinction of Hope *in us*, and Hope *set before us*, see by comparing 1 Pet. iii. 15. with the VWords we have in Hand: *Be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you.* That they might do, but of the Hope *set before them*, it was not so ready to give a Reason: Because it is above all Humane Reason, that such Hopes should be set before poor, sinful Men; therefore the *Socinians* that would have all things believed to be measured by Humane Reason, alledge that Place of S. Peter to little Purpose. For it speaks not of giving a Reason why such things were to be hoped for, (for that is alone to be resolved into God's Grace and Goodness, which is unfathomable to our Reason) but to give a Reason and Account, what Ground they had to hope for such things. Which Reason must be fetched from their own Conscience and Conversation, as well as from God's Grace and Promises.

Now what these things hoped for are, I need not spend time to reckon. They are whatsoever God affordeth for the Blessedness of the Soul here, or hereafter, Grace and Glory, Redemption and Salvation, the Spirit of God here, and the full Enjoyment of God for ever. And accordingly this Hope is called *The Hope of Eternal Life*, Tit. i. 2. *The Hope of Salvation*, 1 Thess. v. 8. *The Hope of Glory*, and *the Hope of the Gospel*, Col. i. 23, 27. That is, whatsoever the Gospel holds out, as declared for, and of Man's Blessedness: As Col. i. 4. *For the Hope which is laid up for you in Heaven, whereof ye heard before in the Word of the Truth of the Gospel.* One

One peculiar Hope, which indeed is the Cause of all the rest, we shall observe by and by.

So that to speak of this Hope, I might Discourse of the Excellency, Dignity and Certainty of these things hoped for. But I shall but touch the Nature of them, as the Apostle gives a Character of it: *Viz.* That this Hope is *an Anchor of the Soul*; that it is *sure and stedfast*; that it *entreteth into that within the Vail*. Every one of which Particulars hath its Worth and Weight.

I. The Expression, that it is the *Anchor of the Soul*, supposeth that a Soul in this World is as a Ship at Sea, ready to be tumbled, and tossed, and carried with every Wind, if it do not anchor upon the Hope that is set before us within the Vail. And blessed be the God of all Hope, that hath provided such an Anchor for poor Souls. That he hath not left us to the Mercy of the Merciless Sea, and Blasts of this World, but hath shewed us where we may lye at Anchor, and be safe.

II. This Anchor is *sure and stedfast* in it self, and no Moveableness or Weakness in it; but like him that laid it up there, without any Change or Shadow of turning. And here I might shew, that it is *sure*, in regard of him that laid it up, in regard of it self, and in regard of the certain Promises that he hath made of it. I shall cite but this one Place for all, *Tit. i. 2. In Hope of Eternal Life, which God, that cannot lie, promised before the World began.* It is most *sure*, because God hath promised, because God that cannot lie hath promised, and because he hath promised before the World was; that is, before the Law.

III. This Hope that is set before us, *entreteth into that within the Vail*. You see there is a plain Allusion to the High Priests entring into the most Holy Place within the Vail once a Year. And that very Hint doth intimate what the Apostle mainly

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aims at, when he speaks of the Hope set before us, *Viz.* The Blood of Christ, or the Merit of his Blood in Heaven. As the High Priest went into the most Holy Place with Blood. And that was the great Day, Time, and Manner of Atonement for the Sins of the People.

So that indeed the Blood of Christ, or the Merit of his Death, is the HOPE we have in Heaven. And that is the proper Cause of all the other things that I mentioned, Grace, Glory, Redemption, Salvation; all purchased for his People with his Blood. The Blood of Christ was shed on Earth, but the Merit of it is with God in Heaven. *One Deep calleth to another through the Noise of the Water-Pipes.* The Deeps of his Sufferings and Sorrows here, speak, and have their Claim above in Heaven. As the Prophet *Esay* speaks, *I have laboured in vain, and spent my Strength for Nought, but my Reward is in Heaven.*

This that our Hope hath to anchor in, is the Blood of Christ, brought in within the Vail; the Merit of Christ placed before God, to answer for us, to plead for us, to pay for us. So that we may have strong Consolation, and a sure Hold, if we cast Anchor there.

I X.

An Inquiry why the Jews were so importunate with Christ for Signs and Wonders: And why he was so backward to gratifie their Curiosity therein.

THE Apostle tells us, *The Jews require a Sign,* 1 Cor. i. 22. And the Evangelists attest it, when they give a particular Account of their so doing from our Saviour, in divers Places. And he himself confirms it, *John iv. 48. Jesus said, Except ye see Signs and Wonders, ye will not believe.* The Person there consider'd, to whom he spake, it may be, may illustrate the thing the more. Our *English* in the Text calls him, *A Noble Man*; in the Margin, *A Courtier*, ver. 46. And the Original Word, *Βασιλῆως*, signifies, that he was one, that belonged to the King, one of *Herod's* Courtiers. Now in that Court time was, when *John Baptist* was heard, revered, and followed, *Mark vi. 17.* But *John* did no Miracles, shewed no Signs, *John x. 41.* therefore at last *John's* Head goes to the Block.

Now the reason why the *Jews* were so requiring of Signs and Wonders, besides their Hardness of Heart, that would not believe without a Miracle, was, because they had not had a Prophet among them of so long a time. It was full Four Hundred Years since the Spirit of Prophecy departed from the Nation. For since the Death of *Zachary* and *Malachi*, there had been no Prophet among them,

till these times; no, nor any that had taken upon him to be a Prophet; therefore it is no wonder, if when *Christ* came among them in the Evidence of a Prophet, they require him to shew some Wonders, that they might thereby be confirmed, that he was a true Prophet, and not a false.

Here now at his first coming into his Temple, after his entring into his Publick Ministry by his Baptism, he reforms and refines, as the last of the Prophets, before Prophecy ceased, had foretold. *Mal. iii. 1, 3. The Lord, whom ye seek, shall suddenly come to his Temple. And he shall sit as a Purifier, and Refiner of Silver, and he shall purifie the Sons of Levi.* He overthrows the Tables of the Money-Changers, and whips the Buyers and Sellers out of the Temple, in the Authority of a Prophet, or Messias. I, say the *Jews*, Dost thou these things so authoritatively? I pray thee, what Sign shewest thou to prove, that thou art either Messias or Prophet?

Nay, *Secondly*, they were so urgent in requiring Signs from him, that they require a Wonder, when they had newly seen a Wonder; nay, Wonder after Wonder, like him in the Poet's Fiction, that stood Chin-deep in Water, and was still thirsty, and seeking after Water: Observe but two Passages.

1. In *Mat. xii. 22.* there is a Man blind and dumb, and possessed with a Devil, and *Christ* heals him. Three Miracles in one: And to have done any one of them, either to have given Sight to the Blind, or Speech to the Dumb, or to dispossess one possessed, had been enough and enough again to have convinced any, much more, when he wrought all these things at once. And yet at *ver. 38. Certain of the Scribes and Pharisees say to him, Master, We would see a Sign from thee.*

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2. In *John* vi. at the beginning of the Chapter, he feeds Five Thousand Persons with Five Loaves, and Two Fishes. Who that had seen such a Sign and Miracle, but would have said as they do, *ver.*

14. *This is of a Truth, that Prophet that should come into the World?* And yet some of those very Men, that had seen that Miracle, eaten of that Miracle, and confessed him, that of a Truth he was that Prophet, &c. yet are at it, *ver.* 30. *What Sign shewest thou then, that we may see, and believe thee, &c.* Why? What would these Men have? Can they tell themselves? Yes, and I will tell you. Their foolish and blind Traditions had taught them to look for these two Signs and Wonders from the Messias, when he came.

First, That he should raise the old Prophets, and the old Holy famous Men from the Dead.

Secondly, That he should bring down Manna from Heaven for them. In their old Writings and Records they speak much of these two things of their Expectation. And I might shew some Hint in the Gospel, that they expected such things. Therefore let *Christ* do never so many Miracles, yet they will not be satisfied, unless they see him do one, or both these things; but are still urging and requiring, *What Sign shewest thou?*

Now they are not so urgent to ask a Sign, as our Saviour is backward to satisfy their Curiosity in such a thing. And to observe, what Return he made to their Demand of a Sign, which was a second thing I mentioned to speak to, let us consider these two things.

First, That he never did; nor never could be brought to shew them a Sign, as a meer Sign. You remember his own Words, *A Wicked and Adulterous Generation require a Sign, but no Sign shall be given them*, *Mat.* xii. 39. I call that a *meer Sign*, which is barely a Sign, and nothing else:

A Wonder shewed toward confirming the Doctrine or Authority of him, that shews it; and it proves no more. The turning of *Moses* Rod into a Serpent, and the Serpent into a Rod again, was a bare Sign or Wonder to confirm *Moses* Authority, and it was no more. But the Signs and Wonders that he wrought after, in turning Water into Blood, bringing Frogs, &c. were more than Signs; for they were also Plagues on *Egypt*, as well as Miracles. So the Miracles and Wonders which our Saviour did, healing the Sick, cleansing Lepers, casting out Devils, were more then meer Signs; for they were for the Bodily Benefit of those, upon whom they were wrought. But meer Sign, which was barely a Sign, and no more, he never shewed, never could be brought to shew among them.

And I remember not more than one meer Sign, spoken of in all the New Testament; and that was *Paul's* shaking the Viper off his Hand into the Fire, and feeling no Hurt by her. Which the Church of *Rome* might have done well to have considered of, before they had made Miracles so great a Sign of their Church as they do.

Secondly, To their requiring of a Sign, our Saviour once and again returns an Answer about his own Resurrection, *Mat. xii. 39. There shall no Sign be given unto it but the Sign of the Prophet Jonas.* Meaning, as *Jonas* was Three Days and Three Nights in the Whale's Belly, and at last cast out of his Belly on the Shoar again; so Christ should be Three Days and Three Nights in the Grave, and then should be restored to Life again. And *John ii.* when they require a Sign, he returns a like Answer, *Destroy this Temple, and in Three Days I will raise it up.* That is, this shall be an undeniable Sign to you, that I am he that is to come; that when you have destroyed this Temple of my Body,

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dy, and put me to Death, in Three Days I will raise it up again. Which was to be the great Proof and Sign, whereby he evidenced himself to be the Son of God, or the Messias; namely, by his Resurrection from the Dead, *Rom. i. 4.*

X.

An Explanatory Discourse of the Fall and Punishment of Angels.

WE look not now upon these Creatures in their Brightness and Lustre, in the Perfection of their Nature, and Nobleness of their Creation: Angels, Morning Stars, Courtiers of Heaven, Attendants in God's own Chamber of Presence: But are to see them in a clear, contrary, dismal, and dreery Condition. They had not been so glorious before, but now they are as horrid; not so bright before, but now as ugly; and not so happy before, but now as miserable and ruined. For *S. Peter* shews them sinning, hurled from Heaven, cast into Hell, and damned there to Chains and Darkness, and Judgment for evermore. *2 Ep. Ch. ii. Ver. 4. God spared not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darkness, to be reserved unto Judgment.*

As God once said to *Abraham*, *Lift up your Eyes to Heaven*, and mark these Stars; and, if you can, number them. What could be more Bright and Glorious than they by Creation? And what an infinite number of them was made, and fell, when a whole Legion of them, several Thousands, when they were fallen, dwelt in one poor possessed Man? And yet these Glorious Creatures, Bright

Morning Stars for Excellency, parallel to the Stars of Heaven for number; you may see them all falling from Heaven at one time, and tumbling into Ruin, Perdition, Misery and Hell.

And what is that, and where is that, that hath wrought this Mischief, and such a Desolation? Oh! it is this wicked *Haman*, this cursed thing call'd Sin; that never does better, that never will do better; and whose Trade is only to ruin and destroy. *The Angels that SINNED, God spared not, but cast them down to Hell.*

Their sinning, which is so shortly express'd here, is uttered by the Apostle *Jude*, That *they kept not their first Estate, but left their own Habitation.* Now their *first Estate* was Righteousness and Holiness, and their *own Habitation* was Heaven and Happiness. And when they kept not the one, and left the other, what *Estate* did they then come into; and what *Habitation* did they then find out? Instead of Righteous and Holy, they became horridly sinful; and instead of Heaven and Happiness, their Habitation now is Hell, and Chains of Darkness.

As great a Change, as it was possible to be, and as it is possible to imagine, unless you should imagine, that God should be changed. Great and sad was the Change of *Adam*, when from all innocent he became all sinful, and from all happy to all miserable. But this Change of the Angels, that fell, was more, by how much they were once more happy, as being in Heaven already, and *Adam* but just setting out for it. And in that they being once fallen, had no Possibility of Recovery, but *Adam* had.

And was not their changing from Angels to Devils a greater, vaster, and more astonishing Change, than if they had been changed from Angels to nothing again? For if their Change from Angels to
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nothing had been a strange Change, their changing from Angels to worse than nothing was much more strange. And by the way, may we not say, that they wrought in themselves such a Change, as God himself could not have wrought in them. His Power did change them from meer nothing to Angels. And the same Power could have changed them from Angels to meer nothing again; but God could not change them into Devils, that was their own Work. For the most Holy God cannot work a Creature to Wickedness. 'Tis far from the acting, (I may say, from the Power) of the All-holy God, to work or make Wickedness in any Creature.

Well, by their own Wickedness, from Angels they are become Devils; from bright Morning, shining Stars, they are become as black as Darknes it self; and they that were lately in the highest Heaven, are cast into the lowest Hell, and delivered into Chains of Darknes, to be reserved unto Judgment.

And now, how may we look upon such a Spectacle, and Change as this? *Job's* three Friends, when they first came to him, Misery and Sickness had so changed the poor Man, that they knew him not. But when they did know him, *they lift up their Voices, and wept, Job ii. 12.* Can we know these Creatures now? Are these they, that were lately so illustrious and resplendent Morning Stars, and shone so gloriously in their Sphere and Orb? Are these they, that were once of God's Privy Chamber, and among his choicest Nobles and Princes attending upon him? Are these they, that are while, were singing, praising, and rejoicing, and ere now in Hell in Chains and Darknes? Shall we lift up our Voices, and weep for them? It may be some question, whether that may besit us, because they are become Devils. And we may take up a more
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proper Rule and Practice, *Weep not for those, but weep for your selves.*

Well, shall we rejoice at their casting into Hell and Damnation? That may be some Question, whether that may besit us, tho' they be Devils. But certainly we have a more proper Work to do, upon the Sight and Consideration of their Case: That is, To hear and fear, and tremble, and to learn Wisdom, from their Madness and Folly.

In the Words before us you see an Intimation of their *Sin*, and of their *Punishment*. The former very briefly related, that they *sinned*; the latter largely express'd, and in several Particulars, *Viz.* That they were *not spared*: That they were *cast into Hell*, *delivered into Chains*, and *reserved unto Judgment*.

I. As to the former, it is express'd, that they *sinned*: but what their Sin was, is not express'd, neither here; nor indeed is it spoken out in plain terms in other Places of Scripture. And yet out of other Places, and Reason and Argumentation from Scripture, it may be reasonably collected, and conjectured, what it was, and for Search of it, let us begin here.

I. Angels could not sin at a lower Rate, than wilfully, or of Pride, or Malice, or of both, or of all. And indeed they could not sin at a higher Rate than they did. Not at a lower Rate, because of their Nature, as they were Angels; and not at a higher, in regard of their Sin, which was aggravated, that nothing could be added.

Ignorance, or Weakness, was far from them, they were created in so noble and excellent a Perfection. And deceived into any sinning, they could not be; partly, because of the Greatness of their Knowledge and Wisdom; and partly, because there was none to deceive them. And there can be no deceiving in the World of Spirits. It may be probable, that there

there was a Chief, and a Captain of them that fell: As there was a Chief or Captain of them that stood, viz. Our Saviour. For you have mention of the *Devil and his Angels*, and the *Dragon and his Angels*, a Chief and Subordinate. But it is hardly probable that their Chief did deceive them into their Rebellion, though he was Ringleader in it. As *Demetrius* led the rest of the Silver-Smiths, that made the Insurrection in *Ephesus*, but deceived them not; for they were all of the same Principles.

They were every one their own Tempters. And therein was their Sin so much aggravated above the Sin of *Adam*. And what Stumbling-block they found in Heaven, was only in their own Hearts; and that not so much any Ignorance, or Weakness, or being Deceived, as Desperate Wilfulness to have their own Will contrary to the Will of God.

2. Now in what particulars this their Wilfulness centered, and what it was, in which they would have their own Minds, contrary to the Mind of God, may be the better conjectured, by tracing them a little from their Creation to their Fall.

They were Created, as is most probable, at the very first beginning of the Works of God, when he laid the Foundation of the Earth, the very first instant of the Creation. *Moses* indeed does not mention their Creation at all, because he would treat only of things Visible: The Great Book of Nature, and the Letters of that Book which Men see, and from them read the *Invisible things of God*, His *Eternal Power and Godhead*, Rom. i. 20.

Upon their first Creation they break into Singing and Praising God; upon the Sight of the Glory of him that Created them; upon the Sense of the Gloriousness in which themselves were created; and upon Observation of the Infinite Power of the Creator: From that first instant, they were Specta-

Spectators of God's proceeding in the Six Days Creation. They see him make the Firmament, and the Sun, Moon, and Stars of Heaven: They see him command the Waters, that covered the Earth into their Bounds and Channels; and they Obey him: They see him lay the Earth dry, and plant it with all manner of Trees and Vegetables, and Beasts: They see the whole Progress of the Creation; and Sing, and Praise, and Shout for Joy all along. For no cause why they should rebel hitherto can be imagined.

But at last, and the last of his Creation, God makes Man *in his own Image*, in as Happy a Condition as an Earthly Creature could be capable of. He makes him Lord of all the Creatures: Nay, he chargeth the Angels themselves to attend upon him, and to be *Ministring Spirits* to him for his good: As the Apostle tells us their Charge and Employment, *Heb. i. ult.*

This some of them embraced with all willingness of Mind; partly out of most ready Obedience to God, for whom they saw they could never do too much, who had done so much for them; and partly out of pure love to Man, whom they saw God had made their Brother; having stamped him with his own Image, as well as themselves.

Now as to the others, that fell, what can we imagine to have been the reason of their Fall, more probably and properly, than that they envied this Honour and Dignity of *Adam*, and scorned to obey the Command and Charge that God had laid upon them, to attend upon him? What? Must a Piece of Clay be so Honoured, as to be Lord of the whole Creation? Must a lump of Earth be waited on by Angels? And he that is but Dust and Ashes must be attended on by such Morning Stars; the Attendants of Heaven? No, they scorn this Service: They account themselves too good to do it: It

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is a business below their Dignity. And so for this *Malice* against Man, and his Honour, and their *Pride* against God, and his Command, from Angels they become Devils, and from Heaven they are cast into Hell; and Reserved there in Chains of *Darkness*, to the Judgment of the last Day.

For a more proper Reason and Means of their Fall, I suppose, can hardly be given. And their continual Malice and Hate to Mankind, doth very much confirm it: And I believe *Eliphaz*, *Job. v. 2.* doth speak something home to it. He had said, *Ch. iv. 18.* That God put no trust in his Servants, and his Angels he charged with Folly. Much less might he put trust in poor Man that dwelleth in a House of Clay, &c. And then he comes on and says, *Call now if there be any that will answer thee: And to which of the Saints wilt thou look? For Wrath killeth the Foolish, and Envy Slayeth the Silly one.*

The Papists would fain wrest this passage, to prove the Invocation of Saints Departed, because there is mention made of Calling and Looking to the Saints. But the meaning of the Holy Man looks clean another way, viz. to this Tenour, "Call, and look about to all the Saints, and Holy Ones whatsoever: And where can you find any that God may put trust in? For Wrath killeth the Foolish, and Envy slayeth the Silly One. Wrath against God, and Envy against Man Killed the Foolish and Silly Angels. So that God did justly charge them with Folly.

And very justly indeed, take Folly in its most common acceptation. And let this, that we have mentioned, be their Sin and Fall, or be it something else, (as some other Reasons are given,) they were Fools to purpose to forsake Heaven, when they might have kept there: To leave their own Habitation, saith the Apostle Jude, and might have inhabited there still. To be in so Blessed
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Company, God and Holy Angels, and would forsake it. In so Blessed Employment as Praising, and Singing, and would leave it off. In the Blessed Presence of God, in his Favour, in his Enjoyment, and weary of these things. *Have I been a Wilderiness to Israel, saith God, and a Land of Darkeness? Is Heaven become a Wilderiness, a Land of Weariness and Tyring, that they that are there should be weary of it?*

What could be in these Creatures Minds, to make them so Mad and Desperate, so Foolish and Besotted? The Raze-brain'd Prodigal to forsake his Father's House, where it was so well with him, and to go to wander he knew not whither: Had he been asked a Reason, why he would do so, he could have given no better than this, Because I will do so. And these could be moved by no other Reason, than this unreasonable one; they were desperately bent to have their own Will though to the defiance of the Will of God. Be that their Sin, that we have spoken of, or be it what else it will, it was without all doubting, their crossing of the Will of God, to have their own Wills; and violating some of his Commands, upon some wilful bent to have their own Mind. It was not Ignorance of what he would have them to do: For they knew his Will, as well as those Angels that stood in Obedience; but they would not do what he would have them. It was not of Weakness or Disability to do what he would have them; for there is no Reason to think otherwise, but that they had the same ability of Obedience that the other had.

But it was a desperate Wilfulness, and a sturdy Resolvedness to have their own Wills, let the Will of God be what it will. Had one been there to have questioned these Rebels, when they first set upon their Rebellion; what do you think to do? Do you think to better your Estates by crossing him,

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that set you in your happy Estate? Or do you think to cross God that made you, and he not to meet with you? Or do you think your Malice to *Adam* will any whit abate God's Favour to him? Well, be it what it will in event, we will take our own Course, and have our own Will. And this desperate Wilfulness was the Cursed Stumbling-Block, that they laid in their own Heart; at which they stumbled and fell, and were ruined; and must never rise more.

II. Hitherto we have seen these Angels *Sinning* and *Rebelling* against God. Now let us see them *Punished* and *Rewarded*, as they deserved. *God spared them not, but cast them down into Hell, and delivered them into Chains of Darkness, to be reserved unto Judgment.*

It is Related in the Story of the Witch of Endor, that when she saw *Samuel* appear in his Mantle, she cried out for fear: And her reason was, *Because I see, saith she, Gods Ascending out of the Earth.* Are Gods arising out of the Earth such a terror to *Her*? What terror may Devils falling from Heaven be to *Men*? *Satan* like Lightning falling thence, and his Angels with him; Thousands, and Ten Thousands, a Number numberless. Such another passage is, *Rev. xii. 9.* and forwards, *The Dragon, the Old Serpent, the Devil is cast out of Heaven, to the Earth, and his Angels with him; and this Voice follows them, Wo to the Inhabitants of the Earth, because the Devil is come down among you, having great Wrath.* And it hath been *Wo* to the Earth, ever since he came down upon it.

Their Punishment you see is expressed in several Particulars, and all Dreadful. The first Word, *God spared them not*, is the General, which includes all the rest of the Particulars; and which may give a reason of all the rest. *Why did God*
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cast them into Hell? Because he would not Spare them. *VVhy did he deliver them into Chains of Darknes?* Because he would not Spare them. And upon the same reason he *reserves them to Judgment*; because he will not Spare them.

The Expression, *he spared them not*, is like the Trumpet and Voices of *Sinai*; from lower and milder, growing louder and louder; and becomes as a Thunder-clap, out of which came all the Thunder-Bolts following, *viz.* That they were cast into *Hell*, into *Chains*; because God spared them not.

1. It signifies in its mildest and lowest Sense and Degree, that he let them not go unpunished, tho' they were what they were. Though Angels, though in Heaven, though Attendants upon him, and so nearly related to him; yet he suffered them not to escape Scot-free: He spared them not from Punishment when they Sinned: But,

2. The signification of the Expression riseth higher; and it means not only, that he would not let them go unpunished, but that he punished them home, sorely, and severely. And so you have the Expression signifying in several other Places, *Deut. xxix. 19, 20.* The Man, that saith, *I shall have Peace, though I walk after the imagination of mine own Heart; the Lord will not SPARE him.* VVhere the meaning is not only, the Lord will not let him go free, and unpunished, but the punishment of the Lord shall light fore upon him; as it follows in the next VVords. *But the Anger of the Lord and his Jealousie shall Smoke against that Man, and all the Curses, &c. Job. xvi. 13.* His Archers compass me round about, he cleaveth my Reins in sunder, and doth not SPARE. His meaning is, not only, he lets me not be in quiet, but he pays me home with sad Affliction, *Esa. xxx. 14.* He shall break it, as the breaking of a Potter's Vessel, which

which is broken all to pieces: He shall not SPARE. And so in our common Language, when we incite any one to vex or beat another, *Oh! spare him not.* Which in our Meaning is not only, Let him not go free, but lay on Load, and pay him home.

And so we may very well understand, nay, indeed we cannot but understand the Expression here, *He spared not the Angels that sinned*; that is, he let them not escape, tho' they were Angels, but paid them home with severe Indignation; for *he cast them down into Hell, and delivered them into Chains of Darknes, &c.*

The first Lash, that God's Severity whipt them with, is not expressed in plain Terms, but included in the Terms that follow. There is no mention of his *casting them out of Heaven*, and yet that is plainly enough intimated, when 'tis said, *He cast them into Hell.* And there is no mention how speedily this was done, and yet the Quickness of the Words intimates, and all reason confirms, the Quickness of the thing. They *sinned*, and he *spared not*, but *instantly* cast them out of Heaven into Hell. For would God suffer such abominable ones to dwell any more with him? They sinned in Heaven, but Heaven was no Place to hold Sin and Sinners. It is a Country, where no Venemous thing can live and subsist; and when they are Sinners, they must be there no more.

The Case minds me of King *Uzziah's* Case, when he was struck Leprous in the Temple, the Text tells us, that *the Priests thrust him out*: yea, *that he himself hastened to go out.* For they knew, and he knew very well, that the Temple was too clean, and holy a Place, to hold Leprosie, and a Leper. Heaven cannot hold a Sinner, no, not a Moment: But, as soon as ever, even the Angels are become Sinners, away with them; there is no staying for them there.

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Nay, could Heaven have been Heaven to them, if it might be supposed they might have stayed there, where they could see God only angry, and frowning on them; and the Angels, that stood, loathing them, and abhorring their Company? There they could see nothing, that could be pleasing and contentive to them, when God and the Holy Angels were become their Enemies; and they had lost their Interest in them both, and they had lost their own Purity and Glory. It was time for them to pack out of Heaven, even of themselves, when now it was become another kind of thing, than Heaven to them. But God packs them out; and when they had forfeited Heaven, the Severity of the Lord takes the Forfeiture, and away with them out of Heaven.

Israel in the *Psalms* despised the pleasant Land; and therefore God excluded them for ever coming there. These Rebels despised that which the pleasant Land signified; and therefore they must be hurled thence, that they be no longer there.

It is the Opinion of some, that there were so many of these Angels that fell, that their Number equalled the Number of all the Men, Women and Children, that must be saved. And that God elected so many for Salvation, to supply and fill up the room of these Angels, that had lost Salvation. Not to insist upon the just Number, it is without all question, that it was a vast Number of them that fell. And do but imagine you saw such an infinite Company of Morning Stars, not so much falling from Heaven, as thrown from Heaven; and not lighting upon Fountains and Rivers of Water, as the Star *Wormwood* doth in the *Revelations*; but lighting in Hell, and Chains of Darknes. And the very Imagination may reasonably read to you the dreadful Signification of the Expression, *God spured not the Angels that sinned.*

Upon

Upon their Sin, and Fall, and Punishment, how many useful Thoughts and Meditations may be taken up, partly of Speculation, partly for Practice. Let us but take a Taste of two or three.

I. When you read of *Michael* or *Christ*, and his Angels, and the Devil and his Angels, *Revel. xii.* and to the like Tenor, tho' not in the same Terms, elsewhere, you cannot but fairly conjecture these two things.

1. That there was an Head of those that fell, as *Christ* was the Head of those that stood.

2. That doubtless the Head of those that fell was created a most noble Creature indeed; that was set parallel to *Christ* in this respect, that he was the Head of the one Company, as *Christ* was of the other. And I see neither Absurdity nor Danger, if we should conceive, that he was created the noblest of all Creatures; and only *Christ*, who was no Creature, was above him. And I see no reason why not to conceive, that the Angels that fell with him, were of as noble a Frame and Perfection by Creation, as they that stood.

This then may raise this Question and Meditation, what might make the Difference, that some of the Angels fell, while the other stood; and some stood, while the other fell. The Resolution of which I know not where to lodge so properly as in this, *viz.* That they that stood, were under *Christ's* Headship; and they that fell, only left to their created Perfection. Which, like a Glass, was shining and resplendent, but brittle, and soon broken. But,

II. It is very considerable, that these Spirits that were in Heaven could not keep there; and yet the Spirits of just Men made perfect, being once gotten thither, cannot fall thence. That Angels in Heaven, should not stand, and that Saints got to Heaven, cannot fall. Nay further, that Angels

that were in Heaven could not keep there, and that a poor sinful Creature should get from hence thither, and to keep there for ever.

There was a vast Difference between the Case and Condition of *Adam*, and these Angels, and both their Falls. They in Heaven already, he but just setting out for it. They tempted themselves, or they had no Tempter: He tempted by them, or he had not fallen. They upon their Fall are cast from Heaven, and must never more come there again: He upon his Fall recovered for Heaven, and in Despight of all their Power and Malice getteth thither.

Such is the blessed Privilege of being in the State of Grace, and having Interest in Christ. Both which these wanted, being bottomed only upon the Perfection of their own Nature, in which they were created. It might seem strange, that *Adam* in the State of Innocency, when he had Power of perfect Obedience, and of standing in his Innocency, in his own Hand, should be shaken with the very first Temptation, and lose all. And yet when he was fallen, and became sinful, he should break through a Thousand Temptations, and recover Heaven, which he had lost, when Innocent. But Grace and Interest in Christ made the Difference. For where before he had no Support, but barely himself, and the Perfection of his created Nature, now he is supported by Christ, and the Spirit and Grace of God. But,

III. We may see by this Dealing of God with the very Angels, his own Courtiers of Heaven, how dreadful and terrible God is in his Severity against Sin and Ungodliness.

The dreadful Severity of God towards these Rebels you may observe in these three Things. Of which the Words of *S. Peter* give some Intimation.

I. That he not only cast them into Hell, and damned them, but that he dealt thus with them for one Disobedience,

obedience, and Violation of his one Command. *The Angels that SINNED be cast into Hell*: That is, for the very first Sin, and suffered them not to strike a second Stroke on this side Hell.

II. That which follows necessarily to be observed upon this, *viz.* That he gave them not a Minutes Space of Repentance, but he takes them at the very Rebound; and as soon as ever they have sinned, they are damned.

III. That he did not only give them no Time, and Space of Repentance, but that he excluded them from all Possibility of Benefit by Repentance, and Hopes of Recovery. For he not only cast them into Hell, but he reserves them in Chains for further Judgment. No Reprieve, no Hope, no Pardon, ever waiting for the Day of Execution.

Now look upon them, and let us reflect upon our selves. And first, consider seriously why it should be so exceeding severe with Angels, and not with Men. That they should be past all Pardon, all Recovery, and it should not be so with sinning Man. Where can we lodge the proper Reason of this Difference? And what can we say to the Cause of it?

I. We might observe, that the Angelical Nature is incurable, if it be diseased, and no Way but Death with it. And that old Saying, *Corruptio optimi pessima*, to take Place deeply here; and their Nature the more deeply corrupted, when it became corrupted, by how much it had been the more pure before.

II. We might observe, that whereas they being in Heaven, despised Heaven, and vilified the Delights there, it cannot be imaginable how ever they should recover Heaven again. Poor Man was making for Heaven, and stumbled, and fell at his first setting out. And it is a great deal more likely, that he might get up, and get onward his Journey

again, than they that had wilfully cast themselves from Heaven, whither he was making.

III. We might observe their Sin to have been aggravated with whatsoever might make Sin unpardonable. They sinned in Heaven; they sinned without a Tempter; they sinned as wilfully, proudly, maliciously, as it was possible to sin. And therefore the less Wonder, if it were impossible they should ever repent, and be pardoned. The Sin of Man was not of so very deadly Aggravation; and yet we must not lay the Reason of his being pardoned there, but in the infinite Mercy of a Gracious God. It was not so much, for that Man was less sinful than these Angels were; that he was therefore pardoned, and they not; but because God was the more merciful. And whereas to them that so sinned he shewed Severity, to thee he sheweth Goodness; *if thou continue in his Goodness*, as the Apostle speaks in another Case.

Lastly, Let us more nearly yet reflect upon our selves. Let your Thoughts at once look up towards Heaven, and down towards Hell, and see the Angels sinning in Heaven, and instantly cast into Hell for it, upon their first sinning, and upon the very instant of their sinning. Now who can give a Reason, why we Sinners are not thrown after them? Who among us all but hath deserved Hell as well as they, if God should take Vengeance on us, according to our Deservings, as he did on them? What have we then to say of the Patience and Mercy that hath so forgiven us?

 D E C A D III.

I.

*An Inquiry, which is most
to be esteemed, Evangelical
Holiness, or Absolute Per-
fection.*

THERE is a Generation among us, that talk of their Perfection, and *Pharisaically* Boast, that they are perfect. In which you can hardly tell, whether they bewray more Arrogance and Pride, or more Ignorance and Folly. Folly, in that they think they pay such absolute Perfection; which it is impossible for poor sinful Man to pay; and Ignorance, in that they do not know that God does not require such Perfection as they dream of, and talk of in their Dreams.

Well, what then is it the Lord requires? I might give the Prophet's Answer, *Mic. vi. 8. To do justly, and love Mercy, and walk humbly with God.* But I may give it in one Word, HOLINESS. It is *Holiness* that the Lord requires, and not such Perfection of *Pharisee* or *Quaker*, that the Lord requires. It was *Holiness to the Lord*, that was written in the

Forehead of *Aaron*, in a Plate of Gold, and it is Holiness, that God would have his to be marked with. Need I to cite Scriptures that speak his Mind? *Levit. xi. 44. Ye shall sanctifie your selves, and ye shall be Holy, for I am the Lord. Lev. xix. 2. Ye shall be Holy; for I the Lord your God am Holy. 2 Cor. vii. 1. Perfecting Holiness in the Fear of God. 1 Thes. iv. 3. For this is the Will of God, even your Sanctification, or Holiness.*

And this his requiring Holiness abates much of requiring absolute Perfection. For *perfect* Obedience is one thing, and *holy* Obedience another. It is utterly impossible to pay absolute Perfection, but it is not impossible to pay Holiness. Thousands of holy ones, that have done it, are a Cloud of Witnesses. And hereupon this Point I may propose to you one or two things that may seem Paradoxes and strange things; but yet, which carry with them Truth and Soberness.

I. That Holiness, tho' cheaper than absolute Perfection, yet is more precious than the absolute Perfection that ever Man attained to here; and that was *Adam's* in Innocency. It is cheaper, because it may be attained to here, which absolute Perfection here cannot be; and yet it is more excellent, because being attained to, it will never fail, which *Adam's* Perfection did in three Hours.

God aimed Man at an absolute, unchangeable Perfection in Heaven; and in Tendency hereunto he created Man in a Perfection on Earth, but changeable. And his Perfection was so soon changed, that it lasted but about Three Hours. And it so soon changed, that it became most absolute Imperfection. And where is poor Man now? What is now become of that most absolute Perfection, to which God aimed him in Heaven? *Who will bring me into the strong City? Who will bring me into Edom? What will now bring him to Heaven?*

What

What will now bring him to his unchangeable Perfection? The poor Man that is travelling 'twixt *Jerusalem* and *Jericho*, and fallen among Thieves, and wounded, and left half dead; how will this poor Man get home, or to his Journeys end? A Priest passes by, and he helps him not. His Natural Perfection, in which he was created, can help him nothing; for that is quite lost and gone. A *Levite* passes by, and helps him not. The natural Faculties and Abilities, that are left in him, they can help him little. For they are grown now but infirmities and Imperfections. But it is the good *Samaritan* that must do the Work. It is *Holiness* that we speak of, that must heal and recover. For in it is the Work of Christ, and the Holy Ghost, as well as any Work of the Saint himself. Whereas in the greatest Perfection of *Adam* in Innocency, there was only the Strength of created Nature.

I might in many things shew the excellent Estate of a Saint endued with *Holiness*, above the State of *Adam* in Innocency; but I shall only briefly mention these two things.

1. That a Saint of God in the State of *Holiness* that we speak of, hath a better Will toward God, than *Adam* had in Innocency; and a better Obedience toward God, than *Adam* had in Innocency. This you will say is strange, since *Adam* then had no Mixture of Sin in him, and a Saint of God, be he never so holy, hath. Do but consider this. A Saint of God desires with all his Soul, to keep in with God; labours with all his Endeavour to obey God. If *Adam* would have done so, he could have done it. If he had desired with all his Soul to have kept in with God, he could have kept in with God. If he had used his Endeavour to have obeyed God, and not to have sinned against him, he could have done it. So that his Will clave not so close to God as a Saint's endued with *Holiness* doth. And a Saint,

Saint, tho' sinful, yet sins not so wilfully, so willingly as *Adam*, when he might have stood. He sins, because he cannot help it: *Adam* could have helped it, and yet he would sin. Now guess whose Will and Mind was in better Condition.

2. How much more desirable the State of a Saint in Holiness is, than the State of *Adam* in his Perfection in Innocency, guess but by one Particular, to spare more. And that you may take up from those Words of the Apostle, *2 Pet. i. 4. Whereby we are made Partakers of the Divine Nature.* And so *Adam* was not: He was made Partaker of the Divine Workmanship, but not of the Divine Nature. He was not made Partaker of the Holy Spirit in the VVork of Sanctification, as a Saint of God is. But all his Holiness, all his Perfection was rooted and grounded only in his own excellently created Nature.

So that by this you see the Truth of the Paradox I proposed, that tho' Holiness is cheaper to come by, than absolute Perfection, (for it may be come by, and the other cannot) yet it is more Excellent, Precious and Advantageous.

II. A second Paradox I have to propose upon this Point, is, That God in requiring Holiness doth not require that we should be sinless, (for that he knows is impossible) but he requires that we should not sin. *Go, and sin no more,* is what Christ required of the Man, healed at the Pool of *Bethesda*, and of the VVoman taken in Adultery: And it is the *All* he requires from us, *Go, and sin no more.* I, and it is enough and enough again you will say; for who can do it? Sin no more? Is not that impossible, while we are sinful? And *in many things we sin all*, as the Apostle tells us, *Jam. iii. 2. Sin no more;* that is the State of Heaven, where the Saint is got above all Corruption and Temptation: But little one may think to find any such thing on Earth.

But I will not be afraid to say, that the Meaning of sinning no more in a Gospel Sense is to sin no more wilfully, to sin no more knowingly, customarily, habitually; to leave off to be a Sinner, and to be Holy. He that cloths himself with Holiness, sins no more.

But doth not Holiness suppose Sinlessness? For the Comfort of some good Men under any Scruples or Fears of Conscience occasioned hence, consider two Things.

I. When God requires Holiness, as he justly requires it, he requires not of you what Holiness is possible for *Man*, but what Holiness is possible for *you*. There are Degrees of Holiness; and God requires not that every one should come up to every Degree, but every one to what Degree he can. Not every one to be a *Bezaleel*, to contribute so incomparable skilful Work towards the Tabernacle, but every one to contribute the best he can. God measures Holiness that he requires from us, not by any Men's Measure, but by the thing it self. He saith not to us, Be holy as *Enoch*, as *Abraham*, as *David*, as *Paul*: but he saith, *Be ye holy, for I am holy*. It is true, the Apostle speaks of *perfecting Holiness in the Fear of God*, 2 Cor. vii. 1. but his Meaning is not to bring it to as great Perfection as ever any did, but to bring it to as great Perfection as you are able.

There hath been many a good Soul, that hath sitten down in much Sadness, because they could not find they were so holy, so zealous, so fervent, so very pious, as others they have had their Eyes upon. That as it was the *Pharisee's* Pride, *God, I thank thee, that I am not as other Men*: So it is their Sadness on the other Hand, *Lord, it grieves me, that I am not so good as such other Men*. Such Emulation and Imitation is a good Perswader, but it is not a good Rule. It is a good Imitation to Holiness,

liness, but it is not a good Judgment concerning a Man's Estate. The Rule of so judging must be another Way.

I may compare Holiness to the *Manna* gathered and measured in the Wilderness. He that had gathered less than another, when it came to be measured, had as much as the other. The poor Christian that hath not so much Holiness as another, yet if he have true Holiness, it bears as full Measure in God's measuring, as he that hath more. For God judgeth by the Truth and Reality of Holiness, not barely by the Degree. And,

II. For Truth and Reality, he looks at the Heart rather than the Action. As our Saviour look'd at the Heart with which the Widow in the Gospel offered her Mites, rather than at the Value of the Gift it self, which indeed was as good as nothing. And in that Passage of our Saviour to his Disciples, when they were asleep, while they should have been watching with him in his great Exigent, had he judged them by the Action, their Sleeping, it had been Wo with them; but he judgeth by their Heart and Spirit. *The Spirit is willing, but the Flesh is weak.* And in his Words you see, that the Willingness of the Heart is that that he looks after: And the Holiness of a Man brought into that Circle, is reckoned according as his Will stands to Holiness, so is he Holy, or not Holy. And if his Failing be not in his Will, God passeth by the Failing of his Action.

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I I.

An Explanation of those Words of Christ, That Servant that knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes; but he that knew not, and did commit Things worthy of Stripes, shall be beaten with few Stripes, Luke xii. 47, 48.

PREPARED *not himself.*] In the Greek it is only *Prepared not*, *μη ἐτοιμάσας*; and the Word *Himself* not there. So that some construe it, *Prepared not for his Lord those Things that his Lord would have him to prepare for him.* But the Sense that our English gives it may very well justify it self, *viz.* That prepared not, nor set himself to do his Lord's Will; *Nor did it.* As intimating to this Purpose, that tho' he was not able to do his Lord's VWill completely, as he should have done, yet did he prepare and set himself to do it the best he could? No, he did not. And the Syriac Translator, leaving out the next Clause, *Neither did it,* shews

shews that he understood this in this Sense; and that his doing his Master's VWill had been fair, if he had but set, and prepared himself the best he could to do it.

VVe might hence observe, that Men that will do the VWill of God, must prepare, bend, and set themselves to do it. They must take *נחנת לב* as the Jews oft speak, *Full Bentness and Purpose of Heart* to do the VWill of God, if they ever hope to do it acceptably.

Many and few Stripes.] The mention of these may cause us to think of that Law that seems to stint Stripes to a set and certain Number. *Deut. xxv. 2. If the wicked Man shall be worthy to be beaten, the Judge shall cause him to lye down, and to be beaten before his Face according to his Fault, by a certain Number. Forty Stripes he may give him, and not exceed.* Upon which Passage let us observe one or two things.

I. That whereas it is said, *The Judge shall cause him to lye down, and to be beaten*, the Psalmist alludes to it, when he saith, *The Wicked, or Ungodly, shall not RISE UP in Judgment*, *Psal. i. 5.* For so the VWords are in the Original; *they shall not rise up.* Upon which some have concluded, that there shall be no Resurrection for wicked Men; and it were the better for them, if there were not. But the VWords are to be taken, as speaking in Allusion to that Practice. The Malefactor that was to be beaten, was to be laid, or bowed down, and so beaten. And in Allusion to the same is that, *Rom. xi. 10. Bow down their Backs always*; as the Malefactor is, when he is to be beaten.

II. VWhereas there is Speech of *Forty Stripes*, it means not, that whosoever was beaten had so many Stripes laid upon him; but for no Offence they were to exceed that number. And they, when they went to the highest, yet ever abated one of that

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that Number, lest they should exceed. 2 Cor. xi. 24. *Of the Jews five times received I Forty Stripes, save one.* For they had three Cords of the same length tied to a Handle; and with that threefold Lash they gave Thirteen Strokes, which made Nine and Thirty Lashings. But there was Abatement of Stripes according to the Abatement of the Offence; and the greater Offence had more Strokes, and the less, fewer. As it was a greater Offence for a Servant not to do his Master's VWill, when he knew it (therefore to be beaten with many Stripes) than to transgress against it, when he knew it not. Therefore that Servant was to be beaten with less Stripes.

III. He saith, *He that knew his Lord's Will, and did it not:* But he saith not, *He that knew not his Lord's Will, and did it not.* For it was not likely he should do it, when he knew it not. But he saith, *He that knew not his Lord's Will, and committed things worthy of Stripes.* For he can do no otherwise that knows not his Lord's VWill, than offend, and do things that deserve Beating. VWhich is a Matter to be considered of about the Sins and Condemnation of the Heathen.

There be Four Things may be taken Notice of from these VWords of Christ.

I. The Bond and Equity, that should bind Men to the Obedience of the Lord's VWill.

II. The Bond and Equity, that binds them over to Punishment, if they obey it not.

III. The Distinction of the Sins of those that live under the Knowledge of the Law, and VWord of God, and those that do not.

IV. The Gradual Difference of their Punishment.

III.

An Inquiry, why God appointed the Jews a Carnal, Ceremonious Institution.

IF any ask that material Question, VVhy, since God requires to be worshipped in Spirit and Truth, did he set up a VVorship Carnal and Ceremonious, as he did among the Jews: Not the least part of the Answer must be, because they were a Carnal People, and gross to apprehend the Things of Religion, doting infinitely on Formal Services and Ceremonious Rites. The Apostle saith of the *Hebrews* converted to the Gospel, that they were *dull of Hearing*, Heb. v. 11. Much more might he say so of them unconverted. They must have a Visible, a Gay, a Ceremonious Religion, or else no Religion will go down with them.

Remarkable is that Passage of the Apostle, Gal. iv. 3. *Even so we, when we were Children, were in Bondage under the Elements of the World. As an Heir, before he comes to Age, is under Tutors and Governors*, ver. 2. VVhere you may observe these Two considerable Things.

I. That till the Gentiles came in, to make up the Church of God, the Church was in her Nonage, in her Minority or Childhood. But when they came in, to make up the Church, then the Church grew into Manhood.

II. That because of the Childhood of the Church then, best pleased with Childish things, God saw it requisite to set up such *Childish, Carnal, Beggarly* Rudi-

Rudiments among them, as the Apostle calls them; because of the Dulness and Grofness of their Hearts to apprehend better.

And what our Saviour saith of one Particular of their Law, *Mat. xix: 7. Moses, because of the Hardness of their Hearts*, gave them Commandment to give a Bill of Divorce: So *Moses*, because of the Grofness and Dulness of their Hearts, gave them all those Ceremonies that made up their Religion.

IV.

A Meditation upon the Length of Time, the second Temple was in Building. Forty and Six Years was this Temple in Building, *John ii. 20.*

NOT to trouble our selves with the Disputes among Learned Men about the Computation of these Years, it is enough that we have asserted by these *Jews*, who, no doubt, knew the Matter well enough, that it was so long in building.

Six and Forty Years? A long time. Six times as long, and more than *Solomon* was building his Temple; which yet was far a more noble Fabrick than this was. And so far more noble, that they which had seen that, and saw the Foundation of this laid, wept sadly to see the Difference. *Ezra iii. 12.*

P

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First, God raised up *Cyrus* King of *Persia*, purposely for this End, that he might be a Means for Building of the Temple, which the Soldiers of *Nebuchadnezzar* had burnt down. See *Esay* xlv. 28. *That saith of Cyrus, He is my Shepherd, and shall perform all my Pleasure, even saying to Jerusalem, Thou shalt be built; and to the Temple, Thy Foundation shall be laid.* And Chap. xlv. 1. *Thus saith the Lord to his Anointed, to Cyrus, whose Right Hand I have holden, to subdue Nations before him; and I will loose the Loins of Kings, to open before him the two leaved Gates; and the Gates shall not be shut.*

Secondly, *Cyrus* accordingly sends the People out of Captivity, gives them Commission and Charge to build the Temple, *Ezra* i. 2, 3. gives Order for the Measures of it, and restores the Silver and Golden Vessels to it, that had been taken from the Temple, when the City was captived, *Ezra* vi. The People fall upon Work immediately after their Return out of Captivity, *Ezra* iii. So that here was God's setting on, *Cyrus* his Concurrence, and the People's setting about the Work. Yet *Forty Six Years* was this Temple in Building.

If we look about to observe where the Reason lay, why the Work went on so slow, we must look Three Ways.

I. We may look upon the Enemies of the *Jews*, that put in all the Hindrance they could, as you may read in the Books of *Ezra* and *Nehemiah*. In *Dan.* ix. 25. *Gabriel* tells *Daniel*, that *Jerusalem*, Street and Wall, must be built in troublous Times. And those two Books tell you, how the Enemies of the *Jews* round about were Troublous Hinderers all the Time.

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II. You may look upon the *Jews* themselves, and find them faulty, and contributing to the slow going on of the Work, by their Coldness and little Forwardness in it. They took more Care of Building their own Houses, than the House of God. *Hag. i. 2, This People say, the Time is not yet come, the Time, that the Lord's House should be built. Ver. 4. Is it Time for you, O ye, to dwell in your ceiled Houses, and this House to lye waste?* They had got their own Houses ceiled; but the Temple of God, little or nothing at all done to that.

III. Now you may say, Where is God's Providence all this while? Which is a third thing to be looked upon. Did he bring the Children to the Birth, and wanted Strength to bring them forth? Did he set his own Work of his House on Foot, and yet is it carried on with no more Speed than that Forty-six Years are taken up before it be finished? *Nebuchadnezzar* could build the great *Babylon* in far less Time. And *Alexander* the Great could build I know not how many *Alexandria's* in a few Years above Six; which is the odd Number in this Account. And the Work wherein God's own Hand was a first and chief Mover, to find such a Delay.

And so indeed God's Work of Building himself up a House; his Work of Reforming, Repairing a Church, a People, a Nation, hath ever gone but slowly on; and the Wheels of that Work ever driven very heavy. Do I need Instances? We may take it too sadly at home.

Well, from this present Business of the slow Proceeding that is hinted in the foresaid Words of the *Jews*, we cannot but think of God's Providence, and may very well be called to consider of it, since there came such interfering in this Business of Building God's own House. Which one would have thought Divine Providence would have carri-

ed on with more Success and Speed. Strange Dispensation of Providence! That seems different, nay, contrary to it self; and one while to promote one way, another while the contrary. As if the same God that was well pleased with the Building of his House, and commanded it, seemed as well content, when the Building was hindred; and his Providence would not remove that Hindrance. It was the Dispensation of God's Providence that this Building of it was begun and set upon; and it was not without the Dispensation of his Providence, that it went so slowly on, and was hindred. What is the Providence of God at Variance with it self? It was a Dispensation of Providence, that *Cyrus* the first King makes Proclamation for the setting upon the Building; and it was not without the Dispensation of Providence, that *Artaxerxes* the second King made Proclamation for the stopping of the Work begun. That great God that could build all the World in Six Days by Word of Mouth, could have carried on this Building with a great deal more Quickness, could have restrained all the Enemies that stopped it, and could have taken away all Stops. Therefore it was not without his Providence, that it was so long in Building, as it was by his Providence that it was begun. Dispensations of Providence, that seem contrary one to another.

To speak to this Point, we may first fitly begin with that, 2 Pet. iii. 19. *The Lord is not slack concerning his Promise, as some Men count Slackness.* Here was a thing of a clean contrary Tenor. The Place we are upon speaks of Building the Temple; this of *Peter* of destroying it, the City and the Nation. God had promised and foretold of such a thing to come, and it was long first; and as yet not in Sight to the most Eyes. Thereupon ungodly Men begin to mock, *Where is the Promise of his Coming* to do that

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that Work? *All things continue as from the beginning*: Here is no Sign, no Shadow of any such Matter. Well, saith the Apostle, yet for all this, *God is not slack* of his Promise, as you count Slackness. So God had promised concerning the Building of the Temple, that all *Mountains* of Hindrance should before *Zerubbabel* become a Plain; and that he should bring forth the *Topstone* thereof with shouting, crying *Grace, Grace* unto it, *Zech. iv. 7.* And that greater should be the *Glory* of that Temple than the former, *Hag. ii. 9.* For that the Lord of the Temple himself, *CHRIST*, should come unto his Temple, *Mal. iii. 1.* But where was the Performance of these Promises, when all the Reign of *Artaxerxes* the Work wholly ceaseth, and not one Stroke done of it all that while. *Ezra iv. 24?* And yet the Lord is not slack of his Promise, as some count Slackness.

And how is that, that *some Men* count Slackness? As if God minded not his Promise, or drowsily and carelessly delayed to perform what he had promised? As that wretched Servant in the Gospel, *My Master delays his Coming*; and therefore he falls to eating and drinking, and being drunk, and beating his Fellow-Servants. And those wretched ones in *Esay v. 19.* that make a Mock of the Promise, as if it would never be performed, because they saw it not performed already; they said, *Let him make speed, and hasten his Work, that we may see it.* But God is not slack of his Promise, as Men count Slackness. God's Work is still going on towards the End promised, tho' Men see it not, but account him slack, because they see it not. In that Case that *S. Peter* speaks of, the Promise of his Coming in Vengeance against *Jerusalem*, the Wicked mocked and laughed, and Where is the Promise of his Coming? Why? His Work towards that End was going on as fast as might be. He was gathering

ing in his own by the Gospel out of that wicked Generation, that they should not perish with them. And when that Work is done, then his Promise will come with a Vengeance. So in this very thing we are upon, while the Building of the Temple is hindered, God's Work towards the finishing it is going on.

But to take Notice more particularly of God's Providence and Dispensation in such Cases, we shall do it from this Observation, that *all Times and Events are determined with God*. That nothing occurreth in the World without his Determination, his Predetermination. He had determined the Time, when the Temple should be finished; he had determined all the Events that should interpose before. Some have emblem'd, or resembled God by a Circle. And a Circle is so comprehensive, that there is nothing in the World but is within the Comprehension of it. The everlasting Arms reach to all things, encompass all things, tho' not all alike by way of *Embracing*, yet by way of *Comprehending*. Divine Providence is like the Universe, nothing is on the outside of it, but all things within: Nothing occurs without, or beyond the Bounds of Providence, but all within its Verge and Circumscription. I say, all Times and Events are determined with God: And to give Proof of this in reference to both Times and Events, need I to do any more, but only to remind you of the Prophecies in Scripture, wherein were foretold the Times and Events of Things that should come to pass Hundreds, Thousands of Years after? Did not God, that by his Prophets foretold these things, by his Providence determine, foredetermine of those things?

V.

*How the Face and Backparts of
God, Exod. xxxiii. 20, 23.
are to be understood.*

GOD is the best Definer of himself. And it is very remarkable there where God gives Account of what he is, *Exod. xxxiii.* he tells *Moses*, that *he cannot see his FACE, for none can see his FACE and live.* But that he would hide him in the Rock, and cover him with his Hand, while his *Glory* passed by; and when that was past by, he would take away his Hand, and he should see his *BACKPARTS*, for his *FACE* could not be seen. Now what was this *GLORY* of God, this *FACE* of God, that could not be seen? It was the *Dread*, and *Terror*, and *Severity* of God, as he is a *Consuming Fire.* And when that *Terror* was past and over, then upon the *Discovery* of his *BACKPARTS*, *Moses* hears this Character of him, *The Lord merciful, and gracious, long-suffering, and abundant in Goodness and Truth: Keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin:* According to that *Distinction*, Chap. xxxiii. 18, 19. *Moses* said, *I beseech thee shew me thy GLORY.* And the Lord answers him, *I will make all my Goodness pass before thee.* His *GLORY*, that is, his *Dread* and *Terror*, is his *FACE*, his *FOREPARTS*; that that is first to be apprehended of us in our Conception of God, before we come to conceive of his *Mercy.*

We are to look on his Foreparts first, before we see his Backparts. As in his Discovery to *Elias*, he first came in Fire, in an Earthquake, in a great Wind; and then cometh a *still, gentle Voice*. The Terror of the Lord is first to be studied, to fit the Heart for the right studying of his Mercy.

VI.

An Enquiry, What that first Resurrection is, Rev. xx. 5.

THE *Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live*, John v. 25. That this means not the general Resurrection at the last Day is plain enough by this, that he saith, *The Hour is NOW when the Dead shall hear*, &c. and he speaks distinctly of the General Resurrection at *ver. 28*. But the raising of the Dead that he means here, is the raising of the Heathen from the Death of Sin to the Life of Righteousness: The Heathen, that had lyen 2200 Years in Darkness and the Shadow of Death; that had been *dead in Trespasses and Sins*, *Eph. ii. 1*. Buried in all Idolatry, Ignorance, Darkness, Wickedness and Abomination, from the Confusion at *Babel*. When Christ came, and sent his Voice among them by the Gospel, these dead Souls lived, as it were come out of Death and the Graves, to the Life of Grace, Holiness, and the Obedience of the Gospel.

And this is that *first Resurrection*, mentioned *Rev. xx. 5*. when the old Serpent, the Devil, was bound

bound up by the Chain of the Gospel: So that he could no more deceive the Nations; as *ver. 3.* That he should no more delude the poor Heathen with Idols, and Oracles, and Miracles, and such Delusions, as he had done. *This is the first Resurrection.*

Here is a Resurrection; the great Work of Christ, and a great End of his Coming: But it is a Resurrection of Souls, vile Souls, to make them Glorious, like his Soul: Souls changed with a great and blessed Change from Death to Life. This is the mighty Work of a Resurrection. Observe, how the Apostle sets it out, *Eph. i. 19. What is the exceeding Greatness of his Power to usward that believe; according to the working of his mighty Power, which he wrought in Christ when he raised him from the Dead.* God's bringing Men to believe, his changing them from the State of Nature and Unbelief into the State of Grace and Faith, is the great, *exceeding great* Work of God's Power. Such a mighty Working as that was, when God raised Christ from the Dead. A first Resurrection. And take that withal, *Rev. xx. 6. Blessed and holy is he that hath part in the First Resurrection: On such the Second Death hath no Power.* Either we must have a Part in the First Resurrection, the raising of the Soul from the Death of Sin and Unbelief, or never *Blessed*, never *Holy*, never escape the Power of the Second Death.

VII.

*An Examination into the Reason
of that Eruption of the Apo-
stle, O! the Depth of the
Riches both of the Wis-
dom and Knowledge of God!
Rom. xi. 33.*

THE Cause of which Admiration lyes in the Verse before: *For God hath concluded them all in Unbelief, that he might have Mercy upon all.* A strange Conclusion! Doth it not almost speak to this Sense, they all became Unbelievers, that they might become Believers? He hath concluded all under Darkness, that he might bring them to Light. Like *Elias* pouring Water, where he meant to fetch out Fire. The 25th Verse of that Chapter will help to clear this Matter very pregnantly. *Brethren, I would not that ye should be ignorant of this Mystery, that Blindness in part is happened unto Israel, until the Fulness of the Gentiles be come in.* Blindness *and* *in part*, is happened unto *Israel*; for that is his meaning. And for the Observation of it, take notice of these two Things.

I. That the Apostle throughout the whole Chapter never names the *Jews*, but *Israel*. Because he is treating of the whole Seed of *Israel*: Not the *Jews* only of the two Tribes, but the *Israelites* of the ten Tribes also.

II. The

II. The Seed of *Israel* then considered in general had *Blindness* happened to them *In Parts*. First, The ten Tribes were blinded by *Jeroboam's* Idolatry; and that was their Ruin and Casting off. Then the two Tribes were blinded by their Traditions: And that was their Ruin also, and Casting off.

Now this is the *Mystery*, which he would not have them ignorant of, that whereas the *Gentiles* were blinded also, as well as *Israel*, and before, and longer than *Israel*; and that there were many Prophecies and Predictions, that they should be at last unblinded, and come to the Light; it pleased God to conclude *Israel* under Blindness too, first the ten Tribes, and then the two, till the *Gentiles* should be unblinded by the coming in of the Light of the Gospel, and then *Israel* is unblinded also, *Viz.* That *Remnant of them that belonged to the Election of Grace*, as he speaks *ver. 5*.

Thus God concluded all under Blindness, all under Unbelief, that he might have Mercy upon all; the *Gentiles* under Unbelief, the ten Tribes under Unbelief, and the two Tribes under Unbelief; that at length he might, as he did at the bringing in of the Gospel, shew Mercy unto all, in bringing *Jew, Gentile, and Israelite*, to believe.

And observe what he saith in the next Verses before: As ye, O *Romans*, who are *Gentiles*, in time past have not believed, yet now have obtained Mercy through their Unbelief: So these *Israelites* also now have not believed, that through your Mercy they might obtain Mercy. Their Unbelief hath caused God to hearken unto you, O *Gentiles*, for his Church; and to bring you to believe hereby was great Mercy to you. And through this Mercy to you, the Gospel rising and shining to you, (thus bringing you to believe) Mercy also ariseth to them in the same shining of the Gospel, that they also

220 *Explanations of divers Difficult*
also may believe. Here is Mercy to Gentile, Mercy to Jew, Mercy to Israelite. God hath concluded all under Unbelief, that he might have Mercy upon all. And therefore, O! the Depth of the Riches of the Wisdom and Knowledge of God.

VIII.

*Aſa's perfect Heart how reconcile-
able with his Sufferance of the
High Places.*

IT is ſaid concerning *Aſa* King of *Judah*, *Nevertheleſs Aſa his Heart was perfect with the Lord all his Days*, 1 *Kin.* xv. 14. A Humane Chronicler is not able to ſay, *Such an one's HEART was perfect with God*; becauſe he is not able to diſcern, what the Heart is. He writes the Story of a Man's Actions, he cannot write the Story of his Heart, becauſe he cannot know it. But he that held the Pen, and wrote theſe ſacred Chronicles, the Holy Ghoſt ſaw the Carriage of all Actions, ſaw the ſecret Frame and Temper of all Hearts; and he was able to give Judgment of them, whether they were good or evil; and he could not but give right Judgment. How happy then is this good Man, of whom he gives this true, and moſt noble Teſtimony, *Aſa his Heart was perfect with the Lord all his Days*. A more renowned Memorial than what all your Chroniclers can ſay concerning *Alexander the Great*, *Julius Ceſar*, *Tamerlane*, or the great Conquerors of the World. Their Story is like that Appearance of *Elias* at Mount *Horeb*, a dreadful Earth-quake,

quake, a tearing Wind, a devouring Fire. In their Story nothing but blustering in the World, and blundering of Nations, Sword, and Blood, and Fire, and Plunder. This is all the Noise and Sound of their Fame. But happy is he that comes off with such a soft, sweet, still Voice as this, *Nevertheless Asa's Heart, &c.*

The first Word *Nevertheless* doth bring in an Excuse, or Pleading for *Asa* in an Accusation that might be laid against him. Oh! he reforms and pulls down Images, and destroys Idolatry, and keeps ado; and in the mean while he lets the People go contrary to the Command of God, in offering Sacrifices in the High Places. 'Tis true, they do so; and they should not do so; but it is not through any faltering of *Asa* in his Religion and Piety. For *his Heart is perfect with God* for all this.

The High Places were not taken away. And the High Places were taken away, if you compare the Story well together. 2 Chron. xiv. 3. *He took away the Altars of the strange Gods, and the HIGH PLACES, and brake down the Images, and cut down the Groves.* There the High Places are taken away; that is, High Places used for Idolatrous Worship. But in 1 King. xiv. the High Places are not taken away; that is, that were used to the Worship of the true God; even their sacrificing to God in every one of their own Towns and Cities, when they might not lawfully Sacrifice any where, but at *Hierusalem*. See Deut. xii. 5, 6.

And yet you find that it was their common Practice to Sacrifice at their own Synagogues in their own Towns. And how oft do you find it in the Stories of the Kings of *Judah*, yea, of the good Kings, as is said of *Asa* here: *Such and such Kings did right in the Sight of the Lord: Nevertheless the High Places were not taken away: the People still*

still offered in High Places. And remarkable is that Passage, which I believe every one doth not observe, in 1 *Kin.* xix. 10. *Elias complains, The Children of Israel have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets, &c. Elias his Converse was with the Children of Israel of the ten Tribes, or of Samaria; and of these he complains, that they had thrown down God's Altars. They have thrown down THINE Altars. Why? God by his own Appointment had but one Altar, Viz. That that was at the Temple. And then how doth he speak of God's Altars elsewhere? It was of the Altars which they had set up at their own Synagogues, whereon to offer to the true God. Because upon every Occasion they thought it too great a Journey to go to Jerusalem to offer their Offerings.*

It might not be an Impertinent Discussion to search out, under what Notion these High Places were yet standing, and in Use, even in the Times of some of the good Kings. Whether it were by God's Connivance and Toleration; as he connived at their Poligamy, which was besides the Institution of Matrimony; and as he tolerated their Divorces, because of the Hardness of their Hearts. Or was it done by the Kings themselves in the Way of Policy and Prudence; that the People might be eased as much as might be in their Religion, and not be compelled more than needs must, to travail to *Jerusalem*; but that they might offer their Sacrifices at their own Parish Churches. But I shall not insist upon that Inquiry. Whatsoever Failing or Offence there was in tolerating these High Places, yet *Nevertheless Asa's Heart was perfect with the Lord.* And it was not out of any faltering in his Religion, that these High Places were not taken away, nor out of any halting with God. For *his Heart was perfect.* It

It may seem very hard to reconcile these two together, that he failed to reform thoroughly for God, and yet that his Heart was perfect with God. Much more will it seem hard to reconcile what is besides said of him elsewhere, to what is said of him here, that his Heart was perfect. When *Baasha* King of *Israel* comes in War against him, he is shaken in his Confidence and Reliance upon God, and plunders all the Treasures of the Temple, to send Money to the King of *Syria*, to fight for him. Can we here subjoin the Words before us, *Nevertheless Asa's Heart*, &c? Nay, yet worse, *2 Chron. xvi.* When he is reprov'd, he claps up the Prophet in Prison. And can we write under such a Passage as that, *Nevertheless Asa's Heart was perfect*? Nay, yet not much better, *ver. 10. He oppressed some of the People at that time. And ver. 12. In his Age he grows diseased in his Feet, until his Disease was exceeding great: yet in his Disease he sought not to the Lord, but to Physicians.* And can the Undersong still be, *Nevertheless Asa's Heart was perfect*?

That his Heart was so, is confirmed by the Mouth of two Witnesses, the Book of *Kings* and *Chronicles*; and the Mouth of the Holy Ghost hath spoken it twice over, here and there; and his Word is Truth, and no Falshood in it.

Therefore the Work is, to consider, How these things may be reconciled; How a perfect Heart may consist with such Failings, or such Failings with a perfect Heart: And here the great Matter is to consider what a perfect Heart is, which God requires and looks after.

I answer, as the *Heart* means not that Fleishly Part in our Bosoms, so called, but our Affections; so a *Heart perfect with God* means the Bent
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and Affections of the Soul perfect towards him; the Moving, the Inclinations of the Soul and Affections right towards him. As a Wife most dearly and intirely, and with all her Soul loves her Husband. From which Parallel I may take up in one Particular the whole Matter; namely, that a Heart perfect with God is a Man that loves the Lord with all the Heart, and Soul, and Mind; and whose whole and intire Affections are laid out upon God. And where this is,

First, The Aim of the Heart will be perfect in reference to God's Law.

Secondly, The Frame of the Heart will be perfect in its own Compactedness, as to things relating to God. That is, when there is a Divine Consort in the Soul, when Understanding, Conscience, Will, Affections are all tuned together to the Work of God; when all act together in the Ways of pleasing and serving God.

This is a perfect Heart with God, tho' in it may be many Imperfections; as it was with *Asa*. Hence may be gathered two Conclusions.

I. That a perfect Heart may have its Failings.

II. That God passeth by the Failings of that Man, whose Heart is perfect with him.

IX.

In what Sense the Apostle thanks God, that the believing Romans had been the Servants of Sin.

GOD be thanked that ye were the Servants of Sin, Rom. vi. 17. Had he said, God be thanked that ye were the Servants of Righteousness, it had been very proper; but to hear him say, God be thanked that ye were the Servants of Sin, may make us amazed. One would think this were almost next Door to *Blessing an Idol*, which is spoken of *Es. lxvi. 3.* to bleis God for Mens being sinful. But to clear the Apostles Sense, consider two things.

I. We have some Men saying in Latin Authors, *Fuimus Troes, sed miserum est Fuisse*; i. e. *We were of the City Troy, but it is our Unhappiness*, that we must say, WE WERE; and cannot, *Now we are*. So in this Case, God be thanked that ye were the Servants of Sin; that it may be said, *Ye were*; but that now ye are not. But,

II. Since there is mention of Servants, take a Parallel, viz. an Israelite, saying thus, God be thanked that ye were Bondmen in Egypt. His meaning is especially to thank God for their Delivery out of Egypt, and what accrued to them upon their being Bondmen there. They had never seen so great Wonders, never seen so great Deliverance, had they not been Bondmen.

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And he thanks not God barely for their Bondage, but for the Good and Mercy that followed it. So, *God be thanked that ye were the Servants of Sin*: Else ye had never known the Riches of the Grace of God; else ye had never come to prize the Infiniteness of his Mercy in your Deliverance. Ye had never been so careful to be Servants of Righteousness, but that ye have known what Slavery it is to be Servants of Sin. So that he gives not God Thanks barely for their Slavery to Sin, but especially for what was come to pass with them upon their Sinfulness. He would not say to any upon Earth, *God be thanked, that ye ARE so sinful*; but he says, *God be thanked, that ye VVERE*, and are not. That God made your great Sinfulness his Opportunity to shew you Mercy.

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*The Papists, the Millenaries,
and the Traditionary Jews
confuted from that Place,
Whom the Heavens must
contain, until the Times of
Restitution of all things, &c.
Act. iii. 21.*

HE shall send Jesus Christ to you, Act. iii. 20. And yet *the Heavens must contain him.* A Paradox; unless Christ could be in many Places at once. VVhich the Papists would fain justify, that they may have his Body in every Sacrament. And yet there is a great Truth in this Paradox, if we distinguish twixt the very Person of Christ, and the Influence that proceeds from him. As God dwelleth in the highest Heaven, and yet dwelleth in an humble Heart. As the Sun is in the Firmament, and yet the Sun in his Influence is on the Earth also. So Christ in his Body and Person is in Heaven; and *the Heaven must contain him, till the Restitution of all things*; and yet Christ is among Men in the Vertue of his VVord, and Influence of his Spirit. As the Prince is on his Throne, and yet the Diffusion of his Power, Justice, Clemency, is thro' his whole Kingdom.

The Presence of Christ is everywhere, as he is God; and his VVord and Spirit everywhere, where he pleaseth to send them. But that the BODY of Christ should be everywhere is utterly against all Philosophy, Divinity, Scripture, and the Nature of a Body. And the Doctrine that Christ's very Body is received by every one that receiveth the Sacrament, is clean against all these, and against the very Nature of a Sacrament. But the thing is not worth insisting on; tho' an Argument is commonly taken hence to confute that Doctrine.

Restitution.] This is a VVord of Difficulty, and requires some Resolution; and which being resolved will help the better to understand the rest of the Verse. *Ἀποκατάστασις*, *Restitution*, or *Restoring of all things*. *Times of Restoring of all things?* *Restitution?* To what? To their old Estate? Or to a new and a better Estate? This Expreffion breeds the main Difficulty in this Place. And this encourages the Millenary to dream of Christ's reigning here on Earth a Thousand Years before the final End of the VVorld. For then they conceive the *Jews* shall be restored to be a People again, universal Peace to be restored to all the VVorld, and *Swords beaten into Plow-shares, and Spears into Pruning-hooks*. Then an universal Peace, Concord and Tranquility to be restored to the Church, and all the Glorious Things the Prophets have spoken of, to come to pass, and be settled.

I. The VVord indeed in Greek Authors commonly signifies *Restoration* to a former Estate. Hence *Circuitus Solis*, the Course of the Sun from the Vernal Equinox to that Point again is called the *Restoration* of the Year. And so is that to be understood, *Acts* i. 6. *Lord, wilt thou at this Time restore the Kingdom to Israel?* That is, that *Israel* shall

shall have a Kingdom, as heretofore. But how does this Sense agree here? The restoring of all things in the Prophets to their former Estate. What former Estate can here be meant to be the Pattern of another to come? And the Millenary will not agree to this Interpretation, who dreams not of restoring to any former Estate, but to such an one as never was before.

II. Therefore there may be Restoration, or Re-stitution to a better Estate. As *Mat. xvii. 11. Elias truly shall first come, and restore all things.* Now *Elias* in the *Baptist* restored not all things to the former Estate, but to a new and better. And it is said, *He restored all things.* Yet here all things are to be restored still, and the Restoration not yet effected. Therefore that Restoration cannot be the Restoration here meant neither. Therefore,

III. The meaning is *Making good, Accomplishing* all things. So *Elias Baptist* made good all things written of him, and that concerned his Office. And the Times are coming, when there shall be an accomplishing, and making good all Things in the Prophets. And so the *Arabic* reads, *Until the Times which shall confirm the fulfilling of all those things God hath spoken by the Prophets.* And the *Syriac* not much unlike.

But it will be demanded then, When are those Times, when all things spoken by the Prophets shall be fulfilled? Truly Reason it self may answer, At the end of the World. For have not the Prophets spoke of the end of all things, and of the Resurrection both of the Just and Unjust, and of the Eternal Reward of both? Till that time then the Heavens must contain Christ. And where should we look for Christ at any time in any Generation, but in Heaven?

All things that God hath spoken by the Mouth of his Holy Prophets.] The Apostle, in so saying, seems to face the saying of the *Jews* Traditions in this Case. To give you a brief Story of their Traditions.

1. Before the Captivity they had Prophets, *Urim*, Visions of God, Apparitions of Angels: So that in Matters of Doubt they resorted to a Prophet; as *Saul* and his Servant to *Samuel*: In Matters of State to *Urim*, as *David* did.

2. After the Captivity these ceased, *viz.* After the first Generation. No Vision, no Prophet more. So that in how changed a Condition were they now? How destitute of their great Priviledge?

3. Then the Devil saw his Opportunity, and stirred up some Instruments to foist Traditions upon them, instead of Oracles. And they taught, that God gave a written Law, but an unwritten Exposition of it. And some Glosses, that they had invented themselves, they imposed, as the very Words of God to *Moses* at *Sinai*. So that every fond Invention of Men now went current, as the Oracles of God. And this is the undoing of the Nation to this Day. Against these our Saviour so declaimeth, *Mat. xv. 3. Why do you transgress the Commandment of God by your Tradition?* And in other Places. And the Apostle, *1 Pet. i. 18.* where he speaks of their *vain Conversation received by Tradition from their Fathers*.

Now these Traditions in the two greatest Points of Religion, *viz.* Concerning *Christ*, and the *Way* of Salvation, had introduced Doctrines as contrary to the Prophets and Truth, as might be. They made the *Way* to Salvation so easie, that it was no *strait Gate*, nor *narrow Way*, that led thither, but a few Ceremonious Works, Washings, Purifications, Sacrifices, would do the Business. By these they thought they could be justified. And how easie

ease was it to perform these? As for *Christ* our Meffias, they thought he should be a Temporal Deliverer, and would live always, and converse among them, and enstate and keep them in all Earthly Pomp and Prosperity.

To this it is the Apostle speaks here, *God will send Jesus Christ* among you, but not as your Traditions teach, to be always bodily present with you; for he is now in Heaven, and *Heaven must contain him*, and there he must be, *till the restoring*, or accomplishing, *of all things*. But not of all things that are spoken by your Masters of Traditions, but which *God hath spoken by the Mouth of his holy Prophets*: According to the Sense of the Prophets, - not your Traditions.

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II

AN
EXPOSITION
OF
Two Select Articles
OF THE
Apostles Creed.

VIZ.

- I. *The Holy Catholick Church.*
 - II. *The Communion of Saints.*
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AN
 EXPOSITION
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Two Select Articles
 OF THE
 Apostles Creed.

I.

*I believe the Holy Catholick
 Church.*

AFTER the Creed hath done with what is to be believed concerning God, it comes to speak of what is to be believed concerning other Matters of Faith. It teacheth the Trinity, and that we are to believe in Father, Son and Holy Ghost; and most largely what to believe concerning the Son, His Incarnation and Acting for Man's Redemption.

After mention of Faith in the Trinity, *I believe in God the Father; In his Son Jesus Christ; and I believe*

lieve in the Holy Ghost; it first comes to teach what to believe concerning the Church, and that in this Article. *I believe the Holy Catholick Church.*

A Papist's Faith upon this Article comes to this, *Credo in Ecclesiam Sanctam Romanam Catholicam*, i.e. *I believe in the Holy Roman Catholick Church.* In which they speak Impiety, to believe in Men; Falshood, to call the *Roman Church Holy*; and Nonsense, to call that particular Church the Church Catholick, or Universal.

I shall not insist to confute their Belief in this Point; the first Part whereof is so plainly confuted by Scripture, that bids not to trust in Man; the second by Experience and History, that tells of the abominable Unholiness of the *Roman Church*; and the third by all Reason and common Language, that tells it Nonsense, to call a particular Church the Church Universal.

I shall first unfold to you the Article, and then speak to what is observable upon the Meaning and Intent of it.

The Church you see is made the Object of Faith in it. But of what Faith, and in what Sense, the Articles following shew. *Viz.* To believe, that there is a *Holy Catholick Church*, as that there is a *Communion of Saints*; that there is *Forgiveness of Sins*, &c.

In the Article are three Things to be believed.

I. That there is a Church of God.

II. That it is Catholick.

III. That it is Holy.

The hardest thing is, What is meant by *Catholick*; and it is not easie to say, How there is a *Holy Church*, when there is so much Wickedness and Abomination in the World. It is said by the Psalmist, *Psal. xiv. 2, 3. The Lord looked down from Heaven upon the Children of Men, to see if there were any that did understand, and seek after God.* They are

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are all gone aside, they are altogether become filthy, there is none that doth Good, no, not one. And where then can you find a Holy Church? The Apostle Paul saith, *Phil. ii. 21. All seek their own, not the things which are Jesus Christ's.* And John saith, *1 Ep. v. 19. The whole World lyeth in Wickedness.* And where can you then find a Holy Church? Diogenes searched the City throughout with a Candle at Noon-day, and said, *Hominem quero, I seek for a Man.* So search Jerusalem with a Candle, and how rarely can we find one that is Holy? And where then is the Holy Catholick Church?

First, As to the Word *Catholick*, it signifies *Universal*. It is rendred *General* in the Titles of the Epistles of *James, Peter and John.* And those are call'd General Epistles, because not written to particular Persons, Cities, or Countries, (as those to *Timothy, the Romans, the Galatians, &c.*) but generally to all, in many or all Countries. As *S. Peter* to the Strangers in *Pontus, Galatia, Cappadocia, Asia, and Bithynia.* *S. James* to the twelve Tribes, wheresoever scattered. So the *Catholick Church* is first meant in Opposition to the particular Church of the *Jews*; and secondly, as meaning the Church of the *Gentiles*, of all Nations that truly profess *Christ* throughout the World.

The *Jews* under the Law cry'd, *The Temple of the Lord, the Temple of the Lord are these.* So since the Gospel even hitherto, they cry, *The Church of God are we.* But the Scripture tells us, they are a *Synagogue of Satan.* And Scripture teacheth us to acknowledge a Catholick Church, the Church of God abroad in the World among all Nations at one time or other.

We shall take up the Words particularly and single. And first of the Word *Church.* And the Article.

Article doth teach, and call upon us to believe, *That God hath ever a Church in the World.*

I shall not insist upon the Signification of the Word in Greek and Latin; nor of the Deduction of it into our English Tongue. Some think our English is derived from the Greek Word *κλειανη*, which signifies, *Belonging to the Lord.* As *κλειανη δειπνον*, *The Lord's Supper*, 1 Cor. xi. 20. And *κλειανη ημερα*, *The Lord's Day*, Rev. i. 10. So *κλειανη*, or *Church*, to mean *the Lord's Portion*; as *Israel* is called by that Title very oft.

There is none of you, I suppose, but know what is meant by the Church of God; viz. Those, or that Company, that worship and serve God throughout the World.

About the Definition or Description of the Church of God, is now, and hath been almost ever, under the Gospel, the greatest Controversie, one of them, in Religion. As at present, whether the *Roman Church* be a true Church. Which many Protestants deny. And whether the Protestant Church be a true Church. Which the *Romanists* deny. Whether the Church of *England* be a true Church. Which Separatists deny. Whether Separatists be of the true Church. Which the Church of *England* denies. The like Scruple is made of the *Greek, Russian, Jacobin, Abyssin*, and other Churches. Into which Controversie I shall not enter. We are upon Catechistical Method, to instruct the Ignorant in the necessary Points of Religion. And according to that Task, I shall speak only to that which is plain, undeniable and necessary.

I. God hath ever had a Church since the beginning, and will have to the end of the World. As the Cherubins Wings touched both Sides of the House of the Lord, and met in the middle; so the Church touches both ends of the World, beginning and end, and continues all along the Space between.

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No Generation, in which there have not been some, that truly professed the Name of God, and belonged to him. For we may take that for a handsome Definition of the Church. *2 Tim. ii. 19. The Foundation of God standeth sure, having this Seal, The Lord knoweth them that are his, and, Let every one that nameth the Name of Christ depart from Iniquity.* It is a People that belong to God, call on the Name of God, and depart from Iniquity. I might trace in Scripture the Footsteps of such a People and Church from Generation to Generation, from *Adam to Christ.* But let the Apostle do it for me, *Heb. xi.* But how can we trace it from Christ to these times? This is the great Question of the Papists, *Where was your Church before Luther?* How is it possible to trace Religion and the Church from *Christ* hitherto, but in the Church of *Rome*?

Why? That there hath been a true Church ever since *Christ*, and will be to the end of the VVorld, *Christ* hath assured us by that, *Matth. xvi. 18. The Gates of Hell shall not prevail against it.* And to that reflecteth that, *2 Tim. ii. 19. The Foundation of God standeth sure.* Not to be shaken down, not to be brought to nothing. And that speaketh to the same Tenor, that *Christ's Kingdom* should be everlasting, and have no end. *Dan. ii. 44. Which shall never be destroyed.* And *Psal. cxlv. 13. Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all Generations.* It is to endure throughout all Generations. No Generation to be, in which is not some part of that Kingdom.

II. But for clearing, we must distinguish 'twixt the Church visible and invisible, known of God, and seen of Men. The Apostle makes this Distinction, *1 Cor. i. 2. To the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every Place call upon the Name of Jesus Christ. Sanctified and called to be Saints* differ

differ from all that profess and take on them to call on the Name of Christ. *Psal. lxxxiii. 3. They have consulted against thine hidden ones. Hidden from the Eyes of Men; that Men do not know, nor own them for the People of God, but he knows and sees them. 2 Tim. ii. 19. The Foundation of God standeth sure, having this Seal, The Lord knoweth those that are his. They are under Seal, as a sealed Letter which Men cannot read; as a sealed Treasure, which Men cannot see. But God knows those that are his.*

First, VVe must say, God hath ever had a Church, but cannot say he hath ever had a visible Church. *Psal. xiv. 1, 2, 3. The Fool hath said in his Heart there is no God. They are corrupt, they have done abominable Works. There is none that doth Good, &c. VVhere was then a visible Church? Yet there was then a Church; Ver. 4. Have all the Workers of Iniquity no Knowledge? Who eat up my People as they eat Bread. There was a People of God; but the VVicked would devour them, and eat them up. Look before the Flood, Gen. vi. 12. And God looked upon the Earth, and behold it was corrupt. For all Flesh had corrupted their Ways upon the Earth. VVhere was a visible Church? See ver. 9. These are the Generations of Noah. Noah was a just Man, and perfect in his Generations. And Noah walked with God. There was a poor handful in the Family of Noah, known of God, but despised of Men.*

Look among Israel in Egypt. VVhere would you look for a Church but among them? Yet see *Ezek. xx. 7, 8. Then I said unto them, Cast ye away every Man the Abomination of his Eyes, and defile not your selves with the Idols of Egypt. But they rebelled against me, and would not hearken unto me. They did not every Man cast away the Abominations of his Eyes, neither did they forsake the Idols of Egypt.*

Egypt. Where was a visible Church then, when the Nation generally followed the Idols of Egypt? Yet God had then his invisible Church, *Cobath, Amram, Aaron, Moses, &c.*

One for all, *1 Kin. xix. 14, 18.* *I have been very jealous for the Lord God of Hosts: because the Children of Israel have forsaken thy Covenant, thrown down thy Altars, and slain thy Prophets with the Sword, and I, even I only am left. Yet, saith God, I have left me seven Thousand in Israel, &c.* Elias was quick-sighted to have observed one that served God, and one that did not; and yet he did not see one, that did, but himself. Yet God had Seven Thousand of his hidden ones; *Knees, that had not bowed to Baal, and Mouths, that had not kissed him.*

Secondly, There is no Salvation out of the Church, but there may be Salvation out of the visible Church. As Multitudes, that are in the visible Church, are not saved: So some out of it may be saved. I speak not this to encourage any to neglect being of the visible Church, but to shew the necessity of the Distinction we are upon, as to the right stating the Notion of the Church in Point of Conscience.

On one Hand there are some in the visible Church, that are more abominable than ever were the Heathen. Are there not some of the Church of *England*, or *Holland*, that will be called Christians, that are as abominable Atheists, Drunkards, Whoremongers, as ever were any of the Heathen? Of such kind of Christians the Apostle complained, *1 Cor. v. 11.* *But now I have written unto you not to keep Company: If any Man, that is called a Brother, be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner; with such an one, no, not to eat.* Implying, that there were some, called a Brother, a Christian, yet a Fornicator, &c. and one that was not fit to be compani-

ed withal. And Phil. iii. 18, 19. *For many walk of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Cross of Christ. Whose end is Destruction, whose God is their Belly, and whose Glory is in their Shame, who mind earthly things.* And Tit. i. 16. *They profess that they know God, but in Works they deny him; being abominable and disobedient, and to every good Work reprobate.*

Is not the greatest Company in any visible Church either such open profane, or careless Christians, or downright Hypocrites? Are there not Ten, an Hundred of such for One, that truly fears God? Well, when we speak of the Holy Catholick Church, can we only think of that which is visible, as to an outward Profession, in which Millions perish, and go to Hell for ever? No, we are to think of the Church invisible; the number known to God of his Faithful ones.

And on the other Hand, as a Man may be in the visible Church, and yet not be saved: So possibly a Man may be out of the visible Church, and yet may be saved. An Infant, not yet Baptized, is not yet admitted into the visible Church; but it were hard to say, all so dying were not saved. *David's Child, not Circumcised, died, and yet who doubts of his Salvation.* Consider *David's Demeanor upon his Death, and compare it with the Demeanor of him, upon the Death of Absalom, 2 Sam. xviii. 33. The King was much moved, and went up to the Chamber over the Gate, and wept: and as he went, thus he said, Oh my Son Absalom, my Son, my Son Absalom; would God I had died for thee, Oh Absalom, my Son, my Son.* This for *Absalom.* But for his Infant, 2 Sam. xii. 18. *David's Servants feared to tell him, that the Child was dead. For they said, Behold, while the Child was yet alive, we spake unto him, and he would not hearken unto our Voice, how will he then*

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vex himself, if we tell him, that the Child is dead? But how well he took it, see v. 23. Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me. He could not but doubt *Abfalom's* Condition, because he died in Rebellion. But had he doubted so of the Child's Condition, could he have been so well apaid upon his Death? Had he been of Popish Faith, to believe that Children are not saved, that receive not the Sign of Admission into the Church, could he have been so well satisfied?

And in another Case; a good Man may possibly die excommunicate out of the visible Church. It were hard to conclude such a Man's Damnation meerly upon that reason, *John ix. 34.* The Jews there cast out a Man for arguing that *Christ* must be a true Prophet, because he cured him, who had been born blind. And ver. 22. The Jews had agreed already, that if any Man did confess that he was *Christ*, he should be put out of the Synagogue. And *Christ* told the Disciples, that they should be cast out of the Synagogue. If they died in that Excommunication out of that visible Church, did that prove their Damnation? How many Holy Men have died excommunicate out of the Church of *Rome*? Which so little argues their Damnation, that it rather argues the contrary. Nay, it may come to pass, that a good Man may die excommunicate out of a true Protestant Church, neither for Heresie nor Impiety, and yet it were hard to doom such an one to Perdition.

I speak not this to animate any to separate, or withdraw from the visible Church, wherein we live. For such Divisions of *Reuben* there are sad Thoughts of Heart. But that by observing this needful Distinction, you may the better observe the Intent of this Article.

Learn then this Distinction of Visible and Invisible. As the Apostle hath it, *All are not Israel, that are of Israel*: So all are not the Church of God, that are of the Church visible. As we may say, every Minister is not a Minister, every Soldier is not a Soldier.

And let this be thy Meditation upon this Article, God hath a Holy Church, that serve him truly, whom the World cannot discern. And I must get to be of that number, or this my Profession will be greater Damnation.

This needful Distinction will help to answer that Cavil of Papiſts, *Where was your Church before Luther*? Answer, God saw his own, that profess'd his Truth in the midst of Popery. As there was a Lot in Sodom, and Seven Thousand that bowed not to Baal.

This also will afford an Answer to that reproachful Cavil, Do you think your Ancestors were damned, that lived in Popery? And they think they have us in a Strait by this Argument. But we may answer, 'Tis not for us to judge. God hath His, whom Men cannot discern. I doubt not, but that many were in the Popish Church, that were not of it.

The Papiſts indeed brag of the Visibility of their Church. They will have it a City on a Hill; a Candle on a Candlestick, &c. *Mat. v. 14, 15.* and make a puff at the Protestant Church, because it was not visible Two Hundred Years ago; and their Church hath been a Thousand Years. They tell us we had had no Scriptures, had not their Church preserved them. No Ordination of Ministers, had it not been conveyed all along in their Church. And such things as these they vapour, as if there could be no true Church but theirs, which hath been visible in all Ages.

I remember a Story; when one had proclaimed a King with a World of Titles, the King of *France* made his Herauld proclaim him nothing but *King of France, King of France*, divers times over; accounting more Dignity in that one Title, than in all the others. The Church of *Rome* proclaims her self pompously in her arrogated Titles, that She, She is the Mother Church, the Holy Church, the Catholick Church, the Only Church, and I know not what. The Protestant Church need to say of her self no more, than that she is the Church of God. The other brags of Antiquity, Universality, Visibility, Succession, and other Bravado's; whereas the Protestant Church hath but this to glory of, (and it is enough) That she is built upon the Prophets and Apostles. Ingenious was that Picture: In one Scale you see all the Trinklements of Popery, and the Pope and Friars hanging on; in the other the Protestants put the Bible, and it outweighs. This is the Glory and sure Friend of a Church; to be built upon the Holy Scriptures, altho' there be no Visibility of that Church to the Eyes of Men at all.

But that we may take up the Consideration of this thing the better, and that we may see how needful it is to take the Distinction proposed, observe these things.

It is true, the Church of *Rome*, if a Church, hath been visible a Thousand Years and more, when no Protestant Church was to be seen. So the World was visibly of one Religion Two Thousand Years, viz. Irreligious Heathenism; when, but only in one spot of Ground, one that served the true God was not to be found. *Abraham* in *Chaldea*, when he first hearkned to God, how might this *Romish* Argument have been used against him? What thou only of all the World not worship Gods of Gold and Silver? Look thro' *Europe, Asia, and Africa*, and

thou wilt not find one of thy Mind. Was *Abraham's* Religion ever the worse for being so lonely, or the other the better for being so universal? *Michaiab*, and the false Prophets of *Abab*; he One, they Hundreds: Were their Words ever the truer for their Multitudes?

'Tis true, that for some Hundreds of Years all this Western World was Popish, *Italy, Spain, France, England, Germany*; and no Religion visible in all these Countries but Popery. The Name of Protestant not owned; the Protestant Religion not to be seen: And where was then your Religion, say the Papists to us? To whom, to give a full Answer, let us compound these three or four things together. We must tell them, or else we speak not as the Truth is, that the Popish Religion was far from being the true Religion, and the Popish Church from being the true Church all that time, or from ever being so.

I shall not insist upon many Arguments to prove this. I shall only give you one Argument from a Scriptural Reason, and one Consideration of a Scriptural Expression.

The Argument from a Scriptural Reason is this: That Church that is built more on Traditions and Doctrines of Men; than on the Word of God, is no true Church, nor Religion. But the Church of *Rome* is built more upon Traditions and Doctrines of Men, than on the Word of God. *Ergo*. The Foundation of the true Church of God is Scripture. *Eph. ii. 20. And are built upon the Foundation of the Apostles and Prophets*. But if you look upon what the whole Frame of Popery is built, you will find it upon a Sand of Humane Tradition. That the Pope is Head of the Church; that he pardons Sin, rules over Princes; where find you this in Scripture? They are but Points of the cursed Inventions of Men. That Priests can sing Souls out of Purgatory; that the Service of God should be in an unknown Tongue; that the Priests can change the Bread

Bread into a God; and generally the whole Rabble of their *Romish* Religion hath not so much as any one underpinning of Scripture Warrant, but all founded upon the rotten Trash of Humane Invention, and Self-ends.

The Scriptural Expression to be considered is that Title of *Rome*, Rev. xvii. 5. *MYSTERY, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.* For that it speaks of *Rome*, is plain, ver. 18. *The Woman which thou sawest is the great City, which reigneth over the Kings of the Earth.* And described even as the *Roman* Writers themselves do describe her, ver. 9. *The Seven Heads are Seven Mountains, on which the Woman sitteth.* She is stiled, *Mystery, Babylon.* She was a *Mystery* of Iniquity. *Babylon*, while she takes upon her *Sion*; *Mother of Harlots, and Abominations of the Earth*, when she takes upon her to be Mother of all Churches, and the only Spouse of *Christ* in the World. A *Jezebel*, as Rev. ii. 20. that takes on her to be a Prophetess, but is a Seducer.

And *Mysterions* is the Providence of God, in permitting such a Deceiver, that should seduce all the Western World with a general Seduction. It is observed, that Popery and *Mahometism* rose together; one overwhelmed all the East, the other the West. Where had been Glorious Churches, there this Smoke of the Bottomless Pit clouded and darkened all. And it is observable, that wheresoever the Gospel had been, these two came and spoiled all. And Popery the more abominable than the other, because under the Name of *Christ* and the Gospel, it led Men from *Christ* and the Gospel. We may say upon Thoughts of both, as it is Rev. xvi. 5. *Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.* Because they received not the Love of the Truth, that they might be saved,

it was just with thee, Righteous God, to *send them strong Delusions, that they might believe a Lie. That they all might be damned, that believed not the Truth, but had Pleasure in Unrighteousness*, 2 Theff. ii. 10, 11, 12.

So that to question, where was the Church of God before *Luther*, we must answer,

1. That the *Roman Church* was not it; for that was but *Babylon*, the Mystery of Iniquity, the Plague of God upon the World for not receiving the Love of Divine Truth.

2. Wheresoever there were any in that time, that kept to the Truth of God, they were the Church of God. *Ubi Imperator, ibi Roma*. So wheresoever the true Profession of the Truth was, there the Church was. *Where two or three are gathered together in my Name, there am I in the midst of them*. The Seven Thousand, that worshipped not *Baal*, were the true Church.

I shall not insist to shew, that even in the thickest and darkeſt Times of Popery, there were other Churches in the World, that were not infected with that Plague, as the *Grecians, Abyssines, &c.* But even Stories do shew, that even within the Compass of the Popish Church there were some in all Ages, that held to the Truth of God, and Abominated the Wickedness and Delusions of the Church. But if any such could not be named, yet God never left himself without Witness; and it hath ever been the Glorious Providence of God to preserve a *Noah* in a wicked old World, a *Lot* in *Sodom*, an *Abraham* in an Idolatrous *Chaldea*, a *Job* in Heathen *Arabia*, and a *Jeremy* in a most wicked *Jerusalem*; a Church to himself in the worst Times.

But observe, that the Church of God is the least part of the World, and so the least part of the visible Church. We must distinguish the Church in

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Opposition to the *World*; and in Opposition to *Hypocrites*, and carnal Gospellers: So the Scripture nameth *Saints* in Opposition to the *Heathen*, and in Opposition to *unholy Christians*. Now take the Word in this latter Sense, which is the most proper, and the true Church of God is the least part of the Church. I deny not, that the Church of *England*, *Scotland* and *Ireland*, is a true Church of God, in regard of outward Profession. But there are Multitudes in these, that are not the true Church, in regard of sincere Profession, but profane Hypocrites, Castaways. Imagine a great Parish or Congregation, that meet together; and in the Church hear and wait on the Ordinances, and have the Word and Ordinances truly administered. They attend upon them in outward Attendance, but out of the Church are Profane and Ungodly. We cannot but say, here is a Church in Opposition to the Heathen; a true Church in Opposition to a false, where the Ordinances are not rightly administered. Yet we cannot say, this is a true and sincere Church of God; because they do but outwardly profess, and not at all Practice.

So *Israel* professed, went to the Temple, *Eph. i.* had Ordinances rightly administered. This was a true Church so far. But they lied, swore falsely, committed Adultery, oppressed the Innocent, and such like. Can we then say, they were a true Church of God? Seethat *Eph. v. 25, 26, 27. Christ loved the Church, and gave himself for it. That he might sanctifie and cleanse it with the washing of Water by the Word. That he might present it to himself a Glorious Church, not having Spot or Wrinkle, or any such thing, but that it should be Holy, and without Blemish.* Let us take up all these Particulars.

1. *Christ loved his Church, and gave himself for it.* What, for all that make an outward Profession?

on? Adulterers, Fornicators, Drunkards, and the like? Doth he love such? Doth he give himself for such? Many and many better Professors shall be refused of *Christ* at the great Day; because they were not sincere in their Profession, tho' not so abominable in Conversation, *Mat. vii. 22, 23. Many will say to me in that Day, Lord, Lord, have we not prophesied in thy Name, and in thy Name have cast out Devils, and in thy Name done many marvellous Works? And then I will profess unto them, I never knew you, depart from me, ye that Work Iniquity.* We cannot think that such were so abominable in their Conversation; but *Christ* found they were not sincere in Profession. The foolish Virgins, we cannot imagine that they were Whores; for they were Virgins: Or that they were abominable in their Lives; but they were foolish, drowsie, and negligent. Now if *Christ* is so far from owning such, as are so fair-carriaged, think you he owns, loves, and gave himself for horrid Wretches, that despise him?

2. The true Church is *cleansed, sanctified, without Spot or Wrinkle.* Look on the most, nay, almost all in the visible Church, that make an outward Profession; and do they carry such a Mark? How few are there, upon whose Conversation is *Holiness to the Lord?* As *Tit. i. 16. They profess that they know God, but in Works deny him.* At *Christ's* Table there was One Devil to Eleven Saints, in the visible Church it is well if there be one Saint to many Devils. *One of a City, and Two of a Tribe,* like a few Berries after beating the Olive-Tree.

I may use the Stile of *Eliphaz, Job xxii. 15. Hast thou marked the old way, which wicked Men have trodden?* Mark the way of the World, which most Men walk in: Observe how unsuitable it is to the Gospel, to the Example of *Christ*, and the Discharge of a good Conscience: And then look upon

upon these Marks of the true Church of God. And then judge whether it be not true, that the Church of God is the least part of the VVorld, and the least part of the Church visible. Our Saviour asserts the former in *Fear not, little Flock*, &c. Also the latter in *Many are called, but few are chosen*. Many in outward Profession, in the visible Church, but few truly the Church of God.

And so we may answer that Cavil of the Papists we spake of before, Where was your Religion all the time of Popery? Answer, *In the Scripture*. Had a Jew questioned a Heathen at his first Conversion, Where was your Religion heretofore? He might have answered, *In the Scriptures*. We profess nothing but what is in the Scripture. As *Acts xxvi. 22. Saying, none other things than those, which the Prophets and Moses did say should come*. But where was our Church? It was; but invisible. Some there were that worshipped God according to Scripture; that he saw and knew, tho' invisible and unknown to Men.

That then that we are to believe in this Article is,
I. That God ordinarily hath had, hath, and will have a visible Church, for the glorifying of his Word and Name. But,

II. Tho' the Church be not visible, yet God hath always some that belong to him, and serve him. And this is the Church of God, tho' not to be discerned of Men.

These most properly are the Church, as *Ecclesia* signifies; that is, *Called out*. A People called out of the World; tho' in the World, yet called out of it, so that they are not of it: Called off from the Course, Way, Doings of the World, as it were into another Climate. *Many are called*; that is, Have the Call held out to them, but they follow it not; called to, but not called out. But these, as the Apostles did, follow the Call of *Christ*, and forsake the

the World. *Called to be Saints*, and they become Saints, or Holy.

Now for further Explication and Illustration of this Article, I shall descend to enquire into two Questions.

I. Whether every Christian, who is bound to believe, that there is a Church, is bound also to believe, that he is of this Church.

II. How far Christians are obliged to believe the Church; that is, Councils, Synods, or Primitive Fathers.

I. Whether every Christian is bound to believe that he is of this Church. For certainly it seems strange for Men to believe as Standers-by only, as if they were not concerned in the thing believed. I believe that there is a holy chosen number to be saved; that God delights in them; that they faithfully serve him; and that they have Communion with God, Forgiveness of their Sins. But what is all this to thee? What art thou the better for it? And therefore certainly the Article hath further aim, than to intend only a bare Belief. But doth it reach to this, I believe I am of this number.

To proceed gradually, first let me observe two things by the way.

1. That nothing is to be believed as a necessary Point of Faith, but it concerns the Soul; therefore believing of it must be to benefit the Soul. *Corde creditur ad justitiam. With the Heart Man believeth to Righteousness.* It is not all, to believe the thing is true; but farther to believe so, as the Soul may have Advantage. Take an Instance: One of the first things in Religion to be believed is, That the Scriptures are the Word of God, and divinely true. This, who believes not? The Devil himself cannot deny it: Nay, he cited Scripture, as the Word of God, to our Saviour. And there are Thousands in Hell that never made doubt of this.

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Therefore the believing of this must have a further reach, that the Soul may receive Benefit upon so believing.

2. The believing the needful Points of Religion is not an Act of the Understanding only, but of the Will and Conscience also. It is a Question, *Whether Faith be an Act of the Understanding, or Will*: And it is concluded of both, especially the latter. I believe that there was a *Julius Caesar*, an *Alexander Magnus*. Here is only an Act of the Understanding, because I have no more to do with it, but only to believe it. But I believe, that *Christ* was born, died, rose again; that there is Forgiveness of Sins; that there is a God, an Heaven, a Day of Judgment. And in reference to these, I have something more to do, than barely to satisfy my Understanding, that the things are true. For I have to work my Will and Affections upon my Belief, that my Soul may be benefited to Eternity.

These things premised, let us apply to the thing in Hand. Then I am not only barely to believe that there is a Church, but my Soul is to be working upon this Belief for its Good; to be affected in Heart according to the Import of the thing believed. And this may be upon a twofold Reflexion. When I say, *I believe a Holy Catholick Church*, that there is always a Company of Holy Men, that truly fear God, *Sursum corda*; then *lift up your Hearts*.

First, To be affected with the Goodness and good Providence of God, that picketh out, and preserveth such a Company to himself. Not to think of the Church on Earth, but to have such a thought also towards Heaven; hereat to observe, admire, and be affected with God's wonderful Goodness in that regard. Such are the Apostle's Thoughts upon the Thoughts of the Church. He looks on the Church of *Corinth* once such a People as he describes, *1 Cor. vi. 9, 10. Fornicators, Idolaters, Adulterers,*

dulterers, Effeminate, Abusers of themselves with Mankind, Thieves, Covetous, Drunkards, Revilers, Extortioners. But now Washed, Sanctified, Justified. And where are his Thoughts? Up toward God. 1 Cor. i. 4. I thank God always on your Behalf for the Grace of God, which is given you. So he looks on the Church of the Ephesians, Chap. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual Blessings, &c. So on that of the Philippians, Ch. i. 3. I thank my God upon every Remembrance of you. And so to the Thessalonians, 2 Thess. i. 2. We give Thanks to God always for you all. And so should a Christian, pressly thinking of the Church of God, have his Heart in Heaven, blessing the infinite Goodness, for chusing and preserving such a People to himself. In the Inundation of Sin and Damnation, to pick out a Number for himself, to escape Sin and Damnation; and in all the Tumblings and Storms of the World, to keep a Church undrowned, and unoverwhelmed; an Handful in Noah's Ark in the midst of the Deluge of Sin and Troubles.

Secondly, To be affected with the Condition and Estate of the Members of the Church. He, that truly knows that and them, cannot but take up that of the Psalmist. Psal. cxliv. 15. Happy are the People, that are in such a case; yea, happy is that People, who have the Lord for their God.

When you rehearse this, The Holy Catholick Church, in the Creed, let your Thoughts first recoil to your Bibles, and see how the Holy Ghost pictures them there. Lam. iv. 2. The precious Sons of Zion, comparable to fine Gold. Mal. iii. 17. And they shall be mine, saith the Lord of Hosts, in the Day when I make up my Jewels. Then that, Psal. lxxxiii. 3. They have consulted against thy hidden ones. They are the Treasure of the Lord's Cabinet laid up with him,

him, tho' not minded of Men. Nay, yet the Divine Limner lays on more precious Colours. *Job. xv. 15. I have called you Friends.* Nay, *2 Pet. i. 4. Partakers of the Divine Nature.* Nay, further, *1 John iii. 4. We are the Sons of God.* And that is not all, but more, if more may be, *We shall be like to himself.*

Now, Christian, when thou repeatest this Article, write this Exposition of the Word, *Church*, in the Margin, These are the Lord's precious Ones, His Jewels, His Friends, His Sons, His own Similitude: These are His Delight, His Portion, His Chosen, and the very *Apple of his own Eye.* *Deut. xxxii. 10.* And art thou not affected with their happy Condition? And affected for thine own Soul's Interest? *I believe the Holy Catholick Church*, that is, such a Happy, Blessed, Glorious Company; and dost thou not stir, O my Soul? No Life, no Holy Emulation, no striving to be like to these? A poor miserable Beggar sees the Wealth and Bravery of the great Ones, and he may haply envy it; but he cannot emulate or hope to equal it. But God hath shewn thee a Way, that thou mayest be like to these, and Partaker of the Inheritance of the Saints in Light; and art thou not moved?

Alexander weeps, because He was not so famous as *Achilles*, *Julius Caesar*, because not so famous as *Alexander*. And hast thou not a holy Emulation in thee, O Christian? Such and such, Holy, Blessed, Dear to God; and hast thou no Emulation to be so too? Ponder but that Title, *Friend of Christ*, and that Title, *Child of God*; and do we profess *Christ and God*? And are we not moved at it? To be a *Child of God*, carried in the Bosom of his dearest Affections. To be a *Friend of Christ*, always in his tender Affections and Remembrances, and smiled on by him at the great Day; and Heart, art thou so lumpish, as not to be warmed with such Thoughts?

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This very Hint may answer the Question before us, *viz.* Is every one to believe that he is of the true Church? Answer, Every Heart here, is he not to believe that he should be of this Church; that it is not well, if he be not so? Nay, further, that he is to strive with all his Endeavour to be of it, or else he is not what he should be? Set this Church before you in the Picture of it, *Mat. xxv. 33.* standing on the Right Hand, and *Christ* smiling upon it: Do you not believe you should be of that number? Do you not believe you ought to give all Diligence to be of it? This it the thing the Article calls to you for, when you repeat it. And let me be a little further its Interpreter, to shew you yet this Church its Meaning.

I. It would mind you, that that is the Church, that is a Church for ever. *The Church* of God is that that shall be the Church of God, when the World shall be no more. I may compare the Church visible and invisible, to the Body and the Soul. The Body is visible, and at last shall come to Dust. But the Soul is invisible, and is immortal. Visible Churches have died Generation after Generation. Where are the visible Churches of *Asia*, *Judea*, &c. and time will come, when all the visible Churches of *Europe* must come to nothing. But still there was an immortal Soul in those Churches, a Company of Holy Ones, that go to be a Church of God in another World, to praise, glorify, and have Communion with God for ever. This Church in the World is like the Heart in the Body of Man, *Primum vivens, & ultimum moriens, The first that lives, and the last that dies.* It began to live in *Adam* and *Eve*, when they embraced *Christ*; and when it dies, the World must die with it. When the last Saint is gathered, then even the Soul of the World, and of the visible Church is gone, and they die too.

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The Life of the visible Church is the Word, and Sacraments, and Ordinances. Wheresoever these are, there the Church is alive. But if these are not rightly administred, the Candlestick is removed; it hath but a Name that it liveth, but is dead. And how hath God, or may God remove these? But the Life of the invisible Church is the Word and Spirit; and neither of these are ever to be removed. For both are settled in Heaven. Observable is that Phrase, *Jam. i. 21. The ingrafted Word.* It is fast joyned, and growing in the Heart. In the visible Church it is in the Hands, but to the true Flock of *Christ* it is in the Heart and Spirit, and there for ever.

II. This is the Church Militant here. Much is spoken of the Church Militant. And Scripture Warrants such a Title: *Ye fight against Principalities and Powers.* And, *As a good Soldier of Jesus Christ.* Now how many Thousands are there in the visible Church, that never strike Stroke; that are Lookers on, nay, scarce so much; that mind not the Christian Warfare at all; and that never resist the Flesh, the World, or the Devil?

II. I come now to the second Question, *How far to believe the Church;* As the Church is sometimes taken for Councils, Synods or Convocations, or Primitive Fathers. I mean not barely the *Colliar's Faith*, to believe as the Church believes, tho' he knew not what it was; but knowing throughly the Determinations of these, whether it be absolutely necessary for us to believe them, because they are the Determinations of the Church.

The *Romanist* faith, *Yes*: And he that believes not what Holy Mother Church determines, is a Heretick: He that believes not according to what the Council of *Trent* hath determined, let him be *Anathema*.

For answer, We first begin here: That the Scriptures contain all things needful for Faith and Life. As that in *Es. viii. 19, 20.* *And when they shall say unto you, seek unto them that have familiar Spirits, and unto Wizzards, that peep, and that Mutter; Should not a People seek unto their God? ——— To the Law, and to the Testimony: If they speak not according to this Word, it is because there is no Light in them.* So may I say also in this case, if they say to you, Seek to Councils, Fathers, Canons, Determinations of the Church; *To the Law, and to the Testimony;* to Scripture and Holy Writ, that contains every thing you need to enquire after for Salvation: What to be believed, and what to be done. *Psal. cxix. 105. Thy Word is a Lamp unto my Feet, and a Light unto my Path.* VVhithersoever you need to walk for the pleasing of God, doing your duty to Men, or to your own Souls, the VVord of God is a Light sufficient. In the Place before-mentioned, *Es. viii. 19, 20. Should not a People seek unto their God? For the living to the dead? To the Law, and to the Testimony.* It is curiosity to enquire after Necromancy: But if we desire to know what is fit and needful, *To the Law, and to the Testimony.* *Mal. iv. 4. Remember ye the Law of Moses my Servant, which I commanded unto him in Horeb for all Israel, with the Statutes and Judgments.* Prophecy was then ceasing. People might complain what shall we do for Instruction? VVhy, go to the VVord of God, which you have in your Hands; to the Law of *Moses*, that will teach you. *Luke xvi. ult. Dives desires Abraham to send one from the Dead to teach his Brethren, that they might escape that Place of Torment. — No, that needs not, Moses and the Prophets will teach all things needful. They have Moses and the Prophets, let them hear them.* The Apostle speaks this fully, *2 Tim. iii. 16, 17. All Scripture*

Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness. That the Man of God may be perfect, thoroughly furnished unto all good Works.

The Papist saith, it is not sufficient to instruct in all things of Religion. True, not of the *Romish* Religion. For the Rags that patch that, you must go to some Broker: For the Divine VVardrobe of Scripture hath none such; *viz.* the Orders of Monks and Friars, Pilgrimages, single Life of the Clergy, Salt, Oil, Spittle in Baptism, Tapers at the Communion, Processions, Praying to and for the Dead, and a Thousand other Trinklements, and Trumperies: Scripture never knew such base VWare; we must go to some other kind of Shop for it. And that Pedlar with them is *Tradition*. VVhen they cannot find Authority to warrant them by Scripture, then they have Recourse to some Tradition. VVhen they have some Bastard-Doctrine or Practice, and want Scripture to father it, then they go to some old rotten Tradition. Just so did the *Jews*; and these are so like them, that Egg to Egg is not more. You know *Christ's* Accusation of those, *Mat. xv. 8, 9.* *This People draweth nigh unto me with their Mouth, and honoureth me with their Lips, but their Heart is far from me. But in vain they do worship me, teaching for Doctrines the Commandments of Men.* And the very same Quarrel hath he against these. The *Jews* pretended a Thousand Traditions of the Fathers, so do these; they equalled them with Scripture, so do these; they spoiled all Religion, and made the VVord of God of none Effect; and so do these. As if God were a Niggard in his VVord, and did not afford Food for Salvation, but we must seek it in Dunghills.

The Scriptures are called the *Scriptures of Truth*, the *Word of Grace*, of *Salvation*, able to make *Man perfect*, *thoroughly furnished to every good Work*; and yet these forsooth must be patch'd out with Traditions, or they avail nothing. As *Argo* was patch'd till there was nothing of the old Ship left: So these Men have patch'd up a VWord of God, till there is nothing of the VWord of God left in it.

Secondly, The Scriptures are to be believed for themselves, and they need not fetch their Credit from any thing else. *Dan. x. 21. I will shew thee that which is noted in the Scripture of Truth.* They are the TRUTH. See *John v. 39. Search the Scriptures, for in them ye think ye have Eternal Life; and they are they that testifie of me.* Observe the Bent of *Christ's* Discourse. To clear that he was the *Messias*, he produceth the VWitness of *John*, ver. 33. *Ye sent unto John, and he bare Witness unto the Truth.* His own VWorks, v. 36. *But I have a greater Witness than that of John; for the Works which the Father hath given me to finish, the same Works that I do, bear witness of me, that the Father hath sent me.* A Voice from Heaven, ver. 37. *And the Father himself which hath sent me, hath born witness of me.* But he concludes in Scripture, as the most undeniable Testimony. *Search the Scriptures, for in them ye think ye have Eternal Life; and they are they that testifie of me.* See also *2 Pet. i. 17, 18, 19. For he received from God the Father Honour and Glory, when there came such a Voice to him from the excellent Glory, This is my beloved Son, &c. And this Voice which came from Heaven we heard, when we were with him in the Holy Mount. We have also a more sure Word of Prophecy.* A Voice from Heaven might possibly deceive, (the *Jews* feigned such,) but the Word of prophecy is sure; that is a more sure Word.

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The Reason of the Scriptures Credibility is, because they are the Word of God, 1 *Thess.* ii. 13. *When ye received the Word of God, which ye heard of us, ye received it not as the Word of Men, but (as it is in Truth) the Word of God: which effectually worketh also in you that believe.* They received it as the Word of God. How knew they that? From the Scriptures themselves. Therefore it is said that they are the *Formal* Object of Faith, as well as the *Material*. They contain what is to be believed, and the reason why to believe them. And that is especially twofold.

I. The Majesty of the Spirit of God speaking in them.

II. Their powerful Working.

I. The Majesty of the Spirit of God speaking in them such things as Man cannot speak; 1 *Cor.* ii. 10. *The Spirit searcheth all things, yea, the deep things of God.* And we may say, the deep things of Man; yea, and the Depths of Satan; as *Rev.* ii. 24.

1. How impossible is it for Man to reveal the deep Mysteries of Salvation? *i.e.* the Mind of God? 1 *Cor.* ii. 16. *Who hath known the Mind of the Lord, that he may instruct him? But we have the Mind of Christ.* In Scripture we have it. And *ver.* 7, 8, 9. of that Chapter, *But we speak the Wisdom of God in a Mystery, even the hidden Wisdom which God ordained before the World unto our Glory. Which none of the Princes of this World knew. For had they known it, they would not have Crucified the Lord of Glory. But as it is written, Eye hath not seen, nor Ear heard, &c. The hidden Wisdom of God.* Let all the Wits in the World have conspired together, could they have told the secret Wisdom, and Mind of God about Salvation, God, Christ, and the Divine Operation of his Spirit, the Fruits of Grace, and the Weight of Eternal Glory? How

blind was the Wisdom of all the World to these Mysteries? So far, that when they were revealed, they were accounted but Folly, 1 Cor. i. 25. *Because the Foolishness of God is wiser than Men, and the Weakness of God is stronger than Men.* That is, as they took them. And that Opinion is transplanted into Papacy; which will find out a wiser Way to Salvation, than the Scriptures have directed.

Herein the Majesty of Scripture shews it self, because it speaks of those sublime, Divine hidden things, that Men's Wisdom could never find out. As they, *John vii. 46.* are convinced that *Christ* was more than other Men, because he spake as never Man spake; so the Majesty of the Scriptures declares, that they are the Divine Word of God, because Men never spake, Men cannot speak as they speak.

2. The Majesty of the Spirit in Scripture appears, in that it reveals the very Thoughts, and commands the very Heart of Man. *Heb. iv. 12. The Word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts, and Intents of the Heart.* And 1 Cor. xiv. 24, 25. *But if all Prophecie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the Secrets of his Heart made manifest; and so falling down on his Face, he will worship God, and report, that God is in you of a Truth.* It can discover a Hypocrite, can make an Atheist tremble, can pierce to the very Thoughts, and Imaginations of the Heart. That as the Woman of *Samaria* said, because *Christ* had told her the secret Wickedness of her Life, *John iv. 29. Come, see a Man, which told me all things that ever I did.* So we must conclude of this, it is able to discern, check, regulate the very Thoughts of the

the Heart. Therefore not the Invention of Men, but the Powerful, Divine, Searching Word of God.

3. The Majesty of the Scriptures appears, in that it discovers the very Subtilties of Satan. *We are not ignorant of his Wiles*, saith the Apostle. How come we to know them? This Divine Light hath shewed them. It would have been hard to have known, that there is a Devil, had not this discovered it. And it would have been impossible to have discovered his Plots and Malice, and Temptations else. This Divine Word hath done it in despite of Satan. Would he ever have had his Plots discovered, if he could have hindred? That Men should know his Mischief, and Malice, and Subtilty. He would gladly have walked as an Angel of Light, that Men might not suspect his Delusions; but this Divine Word hath pulled off his Vizar, and shewed his Designs in open Light. It madded the King of Syria, that all his secret Stratagems against the King of Israel were discovered by the Prophet *Elisha*, 2 Kings vi. 11, 12. It vexeth this King of Darkneſs, that his private Policies and Actings should be laid open. But this Sacred Word doth it, and he cannot prevent it.

Thus doth the Scripture reveal it self to be the Word of God, by its Divine Majesty, wherein it speaketh, and by the Wisdom, wherein it shews it self.

II. In its powerful Working; breaking Hearts, converting Souls, conquering the Kingdom of Satan. How have the Scriptures gone through the World, and made Nations bow before them, and have cast out Satan, and his Power? So that if we should say, as they did, *What Sign shewest thou, that thou art Christ?* So what Sign shew ye, that ye are the Word of God? They may answer, Look through the World, how many Thousands have been converted and saved, how is the Idolatry

and Blindness of the Heathen cast out; how hath Satan been bound, and many poor Souls taught and armed to resist all his Power?

Papists talk much what the Sign of the Cross, and Holy Water can do, for mastering the Devil. *Fabule aniles*. But Thousands of Experiences have shewed, what the Divine Word of God in Scripture can do against him. And thus do they evidence themselves to be the Word of God; and so to be believed for themselves, because they are the Word of God.

Then is no Man, no Company of Men to be believed, but as what they say is agreeable to Scripture. No Council, Father, Church. *If they speak not according to Scripture, it is because there is no Light in them*; and not to be believed. *Let God be true, and every Man a Lyar*, saith the Apostle. So we are to say, in this case, *Whosoever speaks not according to the Truth of God in Scripture, he is but a Lyar, and the Truth is not in him*.

You understand that I speak of things of Faith and Religion. In Historical, Natural, Civil, Moral Things, we deny not, but that they speak much Truth. But that is to be tryed by our Reading and Reason. But in the things of Divine Concernment, there is no Truth, but that of Scripture, or what speaks agreeable to it. *Gal. i. 8. Though we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed*.

I might instance, how the Fathers themselves harp upon this String. *Non quid Augustinus, nec quid Hieronymus, sed quid Scriptura*. Not that which Augustine or Hierom say, but what the Scriptures say, is Truth. And, *Non creditur, quia non scribitur*. It is not believed, because it is not written. And, *Non quid Hieronymus, sed quid, Moses,*

Moses, quid Paulus. Not that which Hierom saith, but what Moses, what Paul say.

Let us determine the thing by the Determination of this Question, Is any Man to be damned, if he believe not what the Church, Councils, Fathers have spoken? A *Papist* may chance say so; but will either Reason or Conscience say so with him? Let any Religious Conscience say, Can he think himself damned, because he believes not every thing that the Council of *Nice* hath decreed; or what *Hierom*, or *Augustine* have spoken? They have confest themselves Men subject to Error: I know they were so, and must I be bound, upon Pain of Damnation, to believe what it may be in time they believed not themselves?

And let Reason speak, Must I be bound to believe every Tradition, that a Monk, Friar, or a whole Church of such hold out; fetched no one knows whence? Here is the Advantage of your Protestant Religion, here the Benefit of the Ministry; we refuse not, nay, we beg, that you try the Scriptures, whether we speak true or no. If not, spit in our Faces. Do you think the Apostle took it ill, *Acts* xvii. 11. that the *Bereans* tried his Doctrine by the Scriptures? *Luke* hath honoured them for it, with the Title of, *More honourable than those of Thessalonica*. And it speaks the Mind of *Paul*, with whom he travailed, that he took it well too. Our Ministry begs this of you, that you consult their Bibles, whether we speak true or no; and we have but one Request more, that if you find it true, you would believe, embrace and follow it.

A Popish Preacher would tell you, you must believe it, whether you understand it or no: Whether it be agreeable to Scripture or no. For the Church, such a Council, or Father, hath said it; and they know better than you. I may say, as it is *1 Cor. xv. 19. If in this Life only we have Hope*
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in Christ, we are of all Men most miserable. So we are in a miserable Condition, if upon the Penalty of Salvation we are to believe every Tradition, and Trash, that foolish, or ungodly Men would put upon us. But we have a sure VVord of Prophecy, and make much of Scriptures, and bless God for them, that we have what to rely on. Miserable Faith! to believe as the Church believes, we know not What; or if we do, we know not Why. But we know what we believe, *viz.* The VVord of God; and we know why we believe it, *viz.* because it is the VVord of God.

Objeſt. But how do we believe that they are the Scriptures, but that the Church hath told us so? How do we believe that such and such Books were written by such and such Men, but by the Authority of the Church? And the Scriptures had never come to you, if it were not for the Church of Rome. Thus they plead.

Answer I. If the Church of Rome could have hindred, we must never have had the Scriptures as we have. Some of the Learned'st of them have called the Scripture *a Book of Heresies*, and wish'd that there were none at all. And they keep them from their own People; have put not a few to Death for reading them, for having Bibles. And would they let us have them, if they could chuse? They are sensible, that we by Scripture have discovered their Errors, and that we are thereupon withdrawn from them: and would they have convey'd them to us?

No, it was the VVork of the Lord, and the Mercy of the Lord; and it is marvellous in our Eyes, that all their Policy, and the Slight of Satan, could not hinder them from us. Like to that Picture, where you have a Candle burning, and Pope, and Friars, and the Devil blowing, and cannot blow it out. This Divine Light is the Sun in the VVorld, that cannot be so totally clouded, but that God makes

makes it break out here and there. VVhat would the Pope give, that there were not a Bible in all the Protestant Churches? For then should we be led blindfold by them, as they would have it. But blessed be God, who hath shewed us Light; that Light is in *Goshen*. VVhich if at the Courtesie of *Rome* we must never have had it.

II. As far as we owe our receiving of Scripture to Men, we are least beholden to the *Romish* Church. They put us off with a Latin Translation, barbarous and wild. But we have a surer VVord, the Sacred *Hebrew*, and Divine *Greek*. And the *Hebrew* we owe to the *Jews*, and the *Greek* to the *Greek* Church, rather than the *Roman*. *Rom. iii. 2. Unto them [the Jews] were committed the Oracles of God.* And from them we received the Old Testament. And not from them neither; for could they have prevented, we had not had it.

Consider how many Copies were abroad in the VVorld. The Old Testament was in every Synagogue. And how many Copies would Men take of the New. So that it is impossible, but still Scripture must be conveyed.

Could all the Policy of Satan have hindred, he had done it. For the VVord of God is his Overthrow. So that it was owing to a Divine Hand. And our Faith stands not on the Church to believe the Scriptures; but God hath carried the Authority of them from Age to Age. *I receive not Testimony from Men, saith Christ.* No more does his VVord. But the Scriptures themselves have overpowered the Belief of Men.

As to the Comparifon commonly made from *John iv, 42. They said unto the Woman, Now we believe, not because of thy saying; for we have heard him our selves; and know that this is indeed the Christ:* They first believed the VVoman; but then they believed not for her VVords, but for *Christ's* sake.

fake. So first, say some, Men believe the Scriptures are Scriptures for the Churches sake, but after for their own.

But it is not proper to say, we believe Scriptures are Scriptures, because of the Church, without distinguishing upon believing. As *Augustin's*, *Non credidisssem Scripturis*, &c. *I had not believed the Scriptures, had not the Church told me.* That is, while he was unconverted. But we may satisfy this by an easie Distinction, betwixt believing that Scripture is Scripture, and believing that the Church all along hath taken them for Scripture.

To make this plain by a Comparison. *Canones Apostolorum*, and *Donatio Constantini*, are believed by the Church of Rome to be from the very Apostles, and *Constantine*. I believe that that Church believed them so, and yet I believe not a VVord of them to be so. My Belief, the Church held them so, is from the Church; but my Belief they are not so, is from themselves. A good Soul desires to build up its self by the Rule of Faith and Life. He finds, that the Church hath counted Scripture so; and that he believes. But as yet he believes not they are Scriptures upon that Account. But he reads, studies, meditates on them, finds the Divine Excellency, Sweetness, Power of them. And then he believes they are the VVord of God. And that now is not for the Churches sake, but for themselves.

The Church of *England* in the Thirty-nine Articles hath determined such Books Canonical. VVhy? Because the Church hath ever held them so. That is some Furtherance to their Belief, but not the cause of it. They first believed the Church held them so, but they saw Cause and Reason in the Books themselves to believe they were so. As the *Samaritans* believed not at first that *Christ* was *Christ* for the VVoman's Relation; but they believed

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lieved the thought so, and believed he might be so; but that he was so, they believed upon his own Words. So we believe the Church owns the Scriptures; but he is but a poor Christian, that believes the Scriptures are the Scriptures upon no other Account. He may believe the Canons of the Council of *Trent* about Scripture upon such an Account. But he is a right Christian, that believes the Scripture is the Word of God upon Proof and Trial.

II.

The Communion of Saints.

THIS Article harps upon the String of that before. *I believe the Holy Catholick Church;* and I believe that Church is in a Communion. It is a Church of Saints, for it is a *Holy Church;* and tho' it be *Catholick*, dispersed in divers Nations, yet there is a *Communion* of those Saints.

But to what is this Article material? What is it to me, whether there be a Communion of Saints or no? It is material in it self; and if thou beest a true Christian, it is material to thee. And there is no true Saint, but he blesteth God, that there is such a Communion; and he rejoyceth to be of that Communion; as in the opening of the thing you will see the Cause.

If I should say, there is a Communion of Devils, or a Communion of ungodly Wretches, Devils incarnate, I doubt it would prove too true; and it might not be unprofitable to observe such a fearful Communion, to avoid it. But when I say there is a Communion of Saints, it is not only a Truth in Divinity,

Divinity, but it is a Comfort in Religion, and a Perswasive in Reason; that Men would strive to be of that Communion, if they did but understand what it meant.

It is not only, *I believe there is a Company of Saints*, for the Article before speaks that; but I believe there is a Sacred Union, Communion, common Interest, among that Company; what is advantageous to every Member, and to the whole.

What this Communion is, and wherein it consists, we must find out by these Considerations.

I. That Saints are very thin in the World: Here one of *Christ's* little Flock, there another; but very rare. *Jer. iii. 14. And I will take you one of a City, and two of a Family; and I will bring you to Zion.* There were many Thousands in the City, and but One of so many; and many Cities in a Tribe, and but Two of all these, the Lord's picked ones, to bring to *Zion*.

Take the Character of a true Saint of God, as *David* pictures him, *Psal. xv.* and how rarely is such an one to be found. Day was, when in all *Jerusalem*, among Thousands of Persons such a Person was not to be found. *Jer. v. 1. Run ye to and fro through the Streets of Jerusalem, and see now, and know, and seek in the broad Places thereof, if ye can find a Man, if there be any that executeth Judgment, and seeketh the Truth, and I will pardon it.*

Cast out the Chaff, and Refuse that is in the World, and how very little Wheat is to be found? Openly prophane, and close Hypocrites; carnal Gossellers, and lukewarm Christians; covetous Worldlings, and voluptuous Epicures; set these aside by themselves: and look at those that truly fear God, and eschew Evil; that deny themselves, and dare not break any Command of God; and how small is that Number? But Three Hundred in *Gideon's* Army fit to do the Work of God, of Thirty-two Thousand.

sand. If there be Three Hundred of Three Hundred Thousand, that prove true Saints, it is well if there be so many, as it is sad there be no more.

Let me pose any one, or let every one pose their own Heart: Dost thou think thou art a true Saint of God? Every one will be ready to assume the Title; but sift thy Heart to the Bran, and what saith it? Is there no Love of the World? No Malice, Pride, Self-seeking, Coldness in Religion, Carelessness of Duty there? I tell thee, a Saint's Heart is a rare Jewel; we may go a great way before we find one. Oh! that all the Lord's People were Prophets, as *Moses* said; so I say, Oh! that they were Saints. But it proves not so. A Saint is a rare Creature, and they grow very thin in the World; here and there a Berry in the Top of a Bough; here and there a Plant of the Lord's planting, but very rare.

Therefore when the Creed speaks of the *Catholic Church*, meaning true Saints, that serve God in Truth, it speaks not *Multitude*, tho' it mean *Universal*. But it speaks, that such are scattered up and down the World; here some in one Nation, there some in another; here One in One City, there another in another.

II. Therefore *Communion of Saints* cannot mean Personal, or Local Union, or Communion: Saints in one Place, or in one Lump together. Not a College of all Saints in one Place, but a Communion 'twixt them, as scattered here and there all the World over. As there is a Communion 'twixt two Friends, one in *Turky*, another in *England*; one in *New England*, another in *Old*.

The *Jews* little understand the *Communion of Saints*, when they construe *Hos. i. 11. Then shall the Children of Judah, and the Children of Israel, be gathered together, and they shall appoint themselves one Head, &c.* (and such other Places,) Literally, of their Meeting together, and going to *Canaan*

naan together, and dwelling there together. Whereas the Words mean their gathering into Communion of another Nature.

How would you understand that, *Mat. xxiv. 31. And he shall send his Angels with a great Sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one end of Heaven to the other?* By the *Angels* he means his Messengers the Ministers; by the *Sound of a Trumpet* he means the Gospel; by the *whole* he means, that after the Destruction of *Jerusalem*, of which the Speech is in the Verses before, God by the preaching of the Gospel, would fetch in his Elect among all Nations, or call home the Gentiles. But how gather them together? What? Into any one Place, or Country, or City? No, but into such a Communion, as we are speaking of, in the several Nations or Countries, where they lived. One Saint in *Judea*, another in *Affyria*, another in *Greece*. All staying in the Place where they receive the Gospel, and yet all gathered together into one Communion.

III. This Communion is twofold. *Doctrinal* and *Spiritual*.

1. *Doctrinal*. As they do communicate in one and the same Faith, or Profession of one and the same Religion. So all Protestant Churches hold Communion in one and the same Doctrine of Faith, and, in regard of that, Disunion with the Church of *Rome*. *Holland* and *We*, tho' so disunited, in regard of civil Converse, yet we are at Communion as Christians, in the Profession of the same Religion.

But this is not the Communion the Article means. It speaks of Communion of *Saints*. Now every prophane, carnal Protestant, may hold such Communion in outward Profession of the same Religion. Thousands of prophane Persons in *England* hold Communion thus even with the preciouslest Saints, *viz.* That they acknowledge the same Articles of

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Religion, and yet are far from the Communion of Saints here spoken of. Therefore the Communion of Saints is,

II. *Spiritual.* A hidden Manna; a Communion that the World knows not; a Spiritual Interest, and Communicating, which *they* only partake of, and which *they* only are sensible of. Which we may discern the better, by observing these things.

1. That there is one and the same Spirit in every true Saint of God in the World. 1 Cor. xii. 4. *There are Diversities of Gifts, but the same Spirit.* True, there are Diversities of Degrees of Grace, and of Operations, but one and the same Spirit, *that worketh all in all.* As Kinsmen have Communion in Kindred, because the same Blood runs in all their Veins; so Saints have Spiritual Communion, because the same Spirit dwells in them all. As in that Comparifon, that they are Members of the same Body, because the same Spirit of Life is in every one of the Members.

It was the Custom with the *Jews* to enter into Communion, by eating of the same Bread. To which the Apostle alludes, 1 Cor. x. 17. *For we being many, are one Bread, and one Body: for we are all Partakers of that one Bread.* And hereupon they might not eat with those, with whom they might not have Communion. So *Christ* feasts all his with the same Spirit, 1 Cor. xii. 13. *For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit.* That it is that that gives their Souls Life and Growth, because they are all fed with the same Spirit.

This is the Hunger and Thirst of a Child of God, to be filled and refresh'd with his Spirit. And this is the feeding and refreshing God affords them. John vi. 55, 63. *For my Flesh is Meat*
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indeed,

indeed, and my Blood is Drink indeed. It is the Spirit that quickeneth, the Flesh profiteth nothing. The Words that I speak unto you, they are Spirit, and they are Life. And John vii. 37, 39. If any Man thirst, let him come unto me, and drink. But this spake he of the SPIRIT, which they that believe on him should receive. This was David's Hunger and Thirst, when his Soul was almost starved by his great Fall. Psal. li. 11, 12. Cast me not away from thy Presence, and take not thine Holy Spirit from me. Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit. And this is a Trial, whether a Soul be alive and healthy, and whether a Person be a Saint or no, by his longing and hungering for the Spirit of God.

Examine your Stomach, what craves it? Lord, give me Corn and Cattel. After these things the Gentiles seek, not the Saints of God. But, Lord, give me thy Spirit, fill me with thy Grace, support my fainting Soul with the Spirit of Grace. This is a blessed hungering and thirsting, which shall be blessedly satisfied. Matth. v. 6. Blessed are they which do hunger and thirst after Righteousness: for they shall be filled. Thus in the first place Saints have all Communion in the same Spirit of Christ; drink of the same Fountain, eat and feed upon the same Manna.

2. Thus all communicating of the same Spirit of God, they have by that Spirit Communion with God himself. 1 John i. 3. And truly our Fellowship is with the Father, and with his Son Jesus Christ. A high Saying, blessed Apostle; Fellowship with God and Christ! Let Haman brag of his great Friendship with Abashuerosh. Let Men boast of their accompanying with this, and that great Man; their Friendship and Acquaintance with this or that noble Person; it is enough if I can say I am acquainted with God, I have Friendship and Fellowship with God, and his Son Jesus Christ. As-

Acquainted with God? Communion with *Christ*?
 Brave Company: That Man can never be alone,
 never want excellent Company. Ah! poor *Paul*,
 how dost thou do for Company in a dark lonely
 Prison? *Daniel*, how solitary art thou in a Den
 of Lions, when thou hast no Company but those
 cruel Creatures? *Oh! nunquam minus solus, quam
 cum solus.* I have God and *Christ* with me; they
 keep me Company, and I can have no better. And
 so God himself hath promised, *When thou goest
 thro' the Waters, I will be with thee.* Observe that
 Promise, *Matth. xxviii. ult. I will be with you al-
 ways, even unto the end of the World.* Alas! we
 shall be in Prisons, in Stocks. Ay, but then ye shall
 not be alone; for *I will be with you to the end of
 the World.*

What mean such Expressions, but that God is
 present, near to his own People in an extraordinary
 manner, different from common Providence. That
 Expression, *Walking with God*, doth hint special In-
 tercourse and Converse 'twixt God and the Saint,
 as 'twixt two Friends walking together. Observe a
 feeling Exposition of it, *Psal. lxxiii. 23, 24, &c.*
*Nevertheless I am continually with thee: thou hast
 holden me by thy Right Hand. Thou shalt guide me
 with thy Counsel, and afterward receive me to Glory.*
*Whom have I in Heaven but thee, and there is none
 upon Earth I desire besides thee?*

Here let us stay; and we may stand amazed,
 that poor sinful Men may have the Honour and
 Happiness of Communion with God. *Will God
 dwell upon Earth?* It was *Solomon's* Wonder:
 So may we wonder at this, that God should Con-
 verse, be in Fellowship, and in Familiarity with
 Men. If God should take Advantage of that, *Be
 not unequally yoked*, how far may this speak con-
 trary to such Communion? For what infinite In-
 equality is there 'twixt God and Man, Creator,

and Creature, Dust and Glory? An Expression of this Communion you have, Rev. iii. 20. *If any Man hear my Voice, and open the Door, I will come in to him, and will sup with him, and he with me.* And another, Es. lxvi. 1, 2. *Thus saith the Lord, The Heaven is my Throne, and the Earth is my Footstool. Where is the House that ye build unto me? And where is the Place of my Rest? For all those things hath mine Hand made; and all those things have been, saith the Lord. But to this Man will I look, even to him that is poor, and of a contrite Heart, and trembleth at my Word. I will look to such, have a friendly Regard, and Respect to him. Nay, I will come, and converse, and sup, and dwell with him. This was David's Desire. Psal. ci. 2. Oh when wilt thou come unto me? I will walk in my House with a perfect Heart. I will walk in my House; when wilt thou come, and walk and dwell with me?*

Now this Communion 'twixt God and Saints we may consider in the Rise of it, the Nature of it, and the Means and Manner of it.

I. The Rise of it. It ariseth from the Union that is 'twixt God and the Saint. We can never have Fellowship with God, unless we be at one with God. *Abraham was the Friend of God, and so he and God conversed: There is no Communion 'twixt Enemies. Es. lix. 1, 2. Behold the Lord's Hand is not shortned, that it cannot save: neither his Ear heavy, that it cannot hear. But your Iniquities have separated between you and your God, and your Sins have hid his Face from you, that he will not hear. Why, is God such a Stranger to you? You are his Enemies: But turn to me, saith the Lord, and I will turn unto you. Es. i. 16, 17, 18. Wash ye, make you clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, learn to do well, seek Judgment, re-*
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lieve the oppressed, judge the Fatherless, plead for the Widow. Come now, and let us reason together.

II. The Nature of this Communion is, that God imparts himself to the Saint, and the Saint to God. *I your God, you my People.* There is no Strangeness 'twixt them. They do freely give up Hearts one to another, as they that are in Friendship, and tell their Minds one to another.

III. The Means of this Communion is by God's Ordinances, and by his Spirit.

I. It is impossible to have Communion with God, but by way of his Ordinances; the Word, Prayer, Sacraments, and Meditation upon all. Communion is more than Union. A Man in walking holily, walks in Union with God; but to come in Communion, or converse with God, is something more. Two Friends apart are at one, but their Converse together is by Letter or Conference.

מִעֵי Set-Festivals signifie Meetings also; People meeting in Communion with themselves, and with God in these Appointments. *Thou meetest him, &c. Es. lxiv. 5.* As it is impossible to have Union with God, but in virtue of his Covenant, so to have Communion, but in the Administrations of the Covenant. *Exod. xxiv. 11. And upon the Nobles of the Children of Israel he laid not his Hand. Also they saw God, and did eat and drink.* By virtue of the Covenant, spoken of just before, they were at Peace with God, so that *he laid not his Hand on them*; and by the Administration of the Covenant, they were in Communion; *They eat and drank with him.*

There is a further striving in Attendance upon Ordinances, than merely to do Work, to hear, to patter out some Prayers, and the like; but to taste and feel God in his Word, to send up the Heart to God, and to lay hold on him. Do you not do it here, and in your Closet, in Prayer, and in Read-

ing? This is not to draw near to God, and hold Communion with him. How heartily doth a true Saint pour out his Heart, tell his Mind to God, his Failings, his Wants, as one Friend to another? This is the reason why we should pray, tho' God knows our Wants. *Your Heavenly Father knows that ye have need of these things.* Why then have we need to tell him? That we may shew our Communion with God, and that we trust him with our Hearts and Estates.

How doth a true Saint lay hold on every Word of God, as *Benhadad's* Servants by *Ahab's*. "Oh! this Instruction, this Reproof, this Exhortation, is God's Mind to me. This is as a Letter or Message sent to me for my Good. He owns God, as in Love and Friendship, imputing his Mind to him.

This is Communion with God in Ordinances; to tell God all our Soul in Prayer, to taste the Mind of God to us-ward in hearing, and Attendance upon Sermons. But,

2. Communion with God is by his Spirit. 2 Cor. xiii. 14. *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.* What does the Apostle wish for in these Words, *κοινωνία πνεύματος*, *Communion of the Spirit*? That they always may have the Fellowship of the Spirit; and also by Communion of the Spirit, Fellowship with God. Take one Example, *Rom. viii. 26. The Spirit it self maketh Intercession.* Where is this Spirit? In Heaven? No, the Spirit of God in the Soul, stirring up, and enlarging the Heart. *The Spirit of Grace and Supplication, Zach. xii. 10.* Here is the double Communion of the Spirit spoken of, the Spirit always with the Saint, and the Spirit helping him to converse with God in Prayer; bringing the Heart and God together. *The Spirit maketh Intercession.* Oh! how comfortable are the Prayers of a Saint?

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He hath a twofold Intercessor, *Viz.* The Spirit in his Heart, enabling him to pray, and *Christ* in Heaven, praying, or interceding for him.

So for Communion in other Ordinances. The *Eucharist* is called the *Communion*, not only of Receivers among themselves, but of the true Receiver with God and *Christ*. God in it holds out the Benefits of *Christ*. The Holy Receiver by the Spirit and Grace of God, thanks him for those Benefits, takes hold of them, and receives them at the Hand of God, and tastes the Sweetness of God's Gifts in them.

So in *Hearing*, the Heart owns God speaking, counselling, comforting. Oh! *this is the Voice of my Beloved.* And the Heart all along gives up it self to God's Counsel, Correction, and Administration. This is Spiritual Communion with God in his Ordinances.

Besides what I have already said upon this Argument, consider but two Expressions, whereby Scripture sets forth the Union of a Saint with God; and then judge of the Communion.

I. Under the Notion of Marriage 'twixt the Soul and God. *Es. liv. 5. For thy Maker is thy Husband, the Lord of Hosts is his Name. Hos. ii. 19. I will betroth thee to my self for ever.* Oh! what Tydings are these to a poor Soul? The Lord espouse it, be an Husband to it? Awake up, put on thine Ornaments, O my Soul: Behold thy Bridegroom coming, go forth to meet him. Ah! dull, dirty Souls of ours, why do we sit among the Pots, and marry our selves to Earth and Dung-hills, when a Soul may have the Lord for an Husband, and be espoused to him for ever. Now Experience tells what Communion there is 'twixt Wife and Husband, as well as Scripture; tells us, what Union, Communion of Heart, of Estates, of Affections; neither is their own, but one another's.

Such is the Communion 'twixt a Holy Soul and God: They are married together; their Hearts, as I may say, are interchanged, and intirely each others. *Hof. iii. 3. Thou shalt be for me, and not another: and I will be for thee, saith the Lord.*

Observe that Expression, *1 Cor. vi. 17. He that is joined unto the Lord is one Spirit.* Here is Union and Communion. *Joined to the Lord, Beza* renders it *Agglutinated*, There is Union. And Communion, *One Spirit.* He takes some Comparifon before from a married Couple. But this is nearer; there must be an Union betwixt Man and Wife; nay, there is betwixt Man and Whore. *Know ye not, that he which is joined to an Harlot is one Body? For two, saith he, shall be one Flesh.* But it may be no Communion of Hearts and Affections. *But he that is joined to God is one Spirit.*

II. Observe this Communion by the Expression of the *Members of his Body*: Which the Apostle follows in *1 Cor. xii.* especially see *ver. 27. Now ye are the Body of Christ, and Members in particular.* Ye are the Body in gross, and every particular Christian a particular Member. Now the Body and Members relate to the Head, which is *Christ.* *Eph. iv. 15. That ye may grow into him in all things, which is the Head, even Christ. From whom the whole Body fitly joined together.* And *Col. i. 18. He is the Head of the Body, the Church.*

So that here you may first see the Union 'twixt *Christ* and his Members, and then the Communion. The Union as the Head to the Body, the Communion as betwixt Head and Members. So what nearer Union or Communion can be in the World? And this asserts what I said, that Communion with God and *Christ* is founded in Union with God. No Member, if not in Union with the Head; and if a Member so in Union, it cannot but have Communion. Members cannot but derive Virtue from the

the Head; and cannot again but be serviceable all they can to it. Such a Communion is there 'twixt a Saint and God. And what the particular Nature or Virtue of it is, learn by observing how it comes, and how a Saint comes by it. For the Discovery of which, we will take up this Question to speak to.

Quest. How should I do to come in Communion with God? I know it is good and happy, but how shall I come by it?

Ans. Learn this from civil Converse 'twixt Friend and Friend. *Abraham was the Friend of God*, and he came into that Nearness after the manner as Friend doth with Friend. Observe two Expressions in Scripture, *Knowing of God.* 1 Chro. xxviii. 9. *Thou, Solomon my Son, know the God of thy Father.* And *Acquainting one's self with God.* Job xxii. 21. *Acquaint now thy self with him.* So is the Case with two, that come to converse as Friends. I know such a Person, and I make my self acquainted with him.

I. So that the first Step to Communion with God is to *know* him. But under what Notion, or what Knowledge?

1. Not a distant Knowledge. As wicked Men know there is a God. This is far from bringing into Acquaintance. Every one of us know, there is a Turk and Pope, but this is far from being in Converse with them: Nay, nearer; we all know the King is our Sovereign, and own him so, yet this is far from conversing with him. It is said, *God beholds the Wicked afar off.* So they, tho' they knew him, they knew but afar off. As he, that was newly cured of his Blindness in the Gospel saw Men walk, but they seemed to him like Trees. As Balaam saith of his seeing of God, *Num. xxiv. 17. I shall see him, but not now: I shall behold him, but not nigh.*

2. Nor is it barely to know God in his Attributes. That he is terrible, glorious, just. The Devils know all this; but as far from Communion with God, as Hell is from Heaven.

3. But so to know God is to love and desire him and his Communion. He that would be acquainted with one, looks not on him barely as one he knows, nor barely as one worthy to be acquainted with; but as by whose Acquaintance to have Comfort, Benefit and Delight, and which he cannot comfortably be without.

Such is that Knowledge of God, that begins Communion with God. To make it our Work to know God, as without Knowledge of whom, and acquaintance with whom, we are undone. To desire his Knowledge and Acquaintance above all things in the World, and to account nothing in the World worth our Study, Knowledge and Acquaintance, but himself. So the Apostle professeth over and over. *1 Cor. ii. 2. For I determined not to know any thing among you, save Jesus Christ, and him crucified.* For nothing else in comparison of him is worth the Study and Labour to know. And *Phil. iii. 8. Yea, doubtless, without any dispute, and I count all things but Loss, for the Excellency of the Knowledge of Jesus Christ my Lord.* This is that that makes me justly to move the Question, Do you seriously ask, how I may come in Communion with God? Because that requires the Preparative of the most affectionate Desires to come into Communion with him. Such a Desire breathes the Heart of a true Saint, *Esai. xxvi. 8, 9. The Desire of our Souls is to thy Name, and to the Remembrance of thee. With my Soul have I desired thee in the Night; yea, with my Spirit within me will I seek thee early.*

II. The second Means to come into Communion with God is to be *acquainted* with him. Now to make your selves acquainted with God, be not strange to him. *The Wicked are estranged from the Womb.* Not only not knowing God, but not making himself known to God. The Word in *Job xxii. 21.* which we translate *Acquaint*, is *אָדָּמָה* *Accustom thy self to God.* The Word is used elsewhere, *Num. xxii. 30.* *The Ass said unto Balaam, Am not I thine Ass, upon which thou hast ridden ever since I was thine unto this Day? Was I ever wont, or accustomed, to do so unto thee?* So that the Word signifies *Accustoming, Frequenting.* A Saint acquaints himself with God by frequent coming to his Presence, in Prayer, and hearing, and attending on him. As *Acts iii. 10.* All knew the poor Creeples, *which sat for Alms at the beautiful Gate of the Temple,* because there he constantly sat; so God knows the Face of a Saint; he is ever and anon in the Presence of God. Oh! I know thee by Name, thou art always at my Footstool, thou art always in my School. *I know thee, Moses, by Name, saith God.* And very good Reason for it; he was always in his Presence. *Pf. lxxxiii. 23. I am continually with thee.* Was it possible then but that God should know him?

God at the Judgment will say to the Wicked, *I know you not.* And no wonder, for he never saw their Faces in his Family. You are none of my Children; I never saw you owning your Dependance upon me, knowing me as the Father. None of my Servants: I never saw you doing my Work. None of my Scholars: I never saw you in my School, studious, and taking out your Lesson. Your Faces are Strangers to me: I never saw them look towards me, but away from me. Therefore, *Depart, I know you not.*

There

There is none but would desire to be owned at that great Day: Oh! acquaint thy self with God here, walk before him continually, that he may know thee. Be constantly in his House, about his Work, that he may know thee, and take Notice of thee. This was the Course of *David*, *Psal. lxxxiv. 9. Behold, O God, our Shield, and look upon the Face of thine anointed.* Lord, I am here in thy House daily before thee, look upon my Face; know me, own me for one of thy Household.

Thus a Saint and God are come into Acquaintance. The Communion betwixt them is yet something more. That is the Holy Place, this the Holy of Holies.

Quest. But wherein doth it consist or appear? Is a Saint always sensible that he hath Communion with God? If so, why doth he so oft complain, that God hides himself, that he hears not, that he is angry? He cannot find, that he is at Peace and Union with God, much less in Communion.

Answer. To speak as to the acting of both Parties in this Case. For Communion is a relative or mutual thing, *Viz.* Of a Saint to God, and of God to a Saint.

I. A Saint's Communion with God is first, that he goes to God as to his only Friend, to impart his Mind and Heart to him, and to trust in, and rely upon him. Hence is mention of *going with Confidence to the Throne of Grace: and of Boldness to enter into the Holiest by the Blood of Jesus.* *Heb. x. 19.* As the High Priest went into the most Holy Place to converse with God. In all his Straits he goes with Confidence to God, as his only Friend; in all his Wants he goes to God, as his dearest one, whom to rely upon.

Object. But many a time he thinks God is become his Enemy; that he frowns as a Foe, and smiles not as a Friend.

Answer.

Answer. True, but look all the Book through, and the Stories of Holy Men, and you never find a Saint fleeing from God, as an Enemy, but getting to him, as a Friend. The Child, tho' the Mother frowns, chides, whips him, yet he will not but still hang upon her. *David* feels God's Arrows stick in him, *Psal. xxxviii. 2.* yet at *ver. 9.* he goes to him, tells him his Condition, as his only Friend and Relief. *Lord, all my desire is before thee, &c.* I tell thee my whole woful Case, as my only Friend, *ver. 15.* *In thee, O Lord, do I hope, thou wilt hear me, O Lord my God.* How doth he there hang on God, and will not leave him. He sees him frown, feels his Rod, yet will not run from, but hangs on him. *Lord, I will hope in thee, I know thou wilt not be always angry, but wilt hear me. Tho' thou killest me, (saith Job) yet will I trust in thee.*

Secondly, He communicates himself to God, in engaging his Heart to him, and his Ways, and his All to him. God calls, *Jer. xxx. 21.* *Who is this that engageth his Heart to me?* I do it, saith the Saint of God, with all my Soul, to be thine, and only thine, and at thy Service. And this is the Saints Communion with God.

II. We are to consider God's Communion with a Saint. How doth God evidence his Communion with a Saint?

He once did it visibly, as dining with *Abraham*, supping and lodging with *Lot*. He sometimes did it, by manifesting his Mind by Revelations. But since these ceased we must apprehend his Communion in another manner. Therefore consider that Place of Scripture, *Psal. xxv. 14.* *The secret of the Lord is with them that fear him, and he will shew them his Covenant.* To which is parallel, *Prov. iii. 32.* *For the Froward is Abomination to the Lord, but his Secret is with the Righteous.* Observe the Opposition, *The Froward is Abomination to the Lord.*
God

God cares not for him, but hates him as his Enemy. *But his Secret is with the Righteous*, as a Friend. But how is his Secret with him? He imparts his Mind indeed to him by his Word, (and so he does to the Wicked too, if they would know it) But does he otherways impart his Mind by Revelation? Does he always evidence to him his Prayer is heard? Doth he ever whisper to him his Sins are pardoned; that he shall be delivered out of Troubles? Many a dear Saint prays long, and yet cannot attain to this Discovery; and yet the Secret of the Lord is with him. How? *Ans.* His Secret; that is,

1. The secret Influences of his Grace: As *Psal. xvii. 14. He fills the Bellies of Worldings with his hid Treasure*, so he fills the Souls of his Saints with his hid Influences.

2. Secret Experiences. He teacheth the Soul to feel Spiritual Experiences, makes him taste how sweet Holiness is, and how good it is to serve God.

So that tho' God communicate not himself by Influences of Comfort, yet he does by Influences of Graces.

We have hitherto considered the Communion of Saints with God; now concerning their Communion among themselves. What their Communion is, since they are scattered throughout the whole World, let us search out, *first*, by considering wherein their Communion doth not consist; then wherein it doth.

I. Some have conceived it consisteth in Community of Goods, from Example of that in the Apostolic Times. *Act. ii. 44. And all that believed were together, and had all things common.* And *Chap. iv. 32. And the Multitude of them that believed were of one Heart, and of one Soul: neither said any of them, that ought of the things which he possessed, was his own, but they had all things common.* And Cloisters of Monks and Friars forsooth must imitate this, as a Saint-like Communion. Do

Do I need to speak any thing in Confutation of this Mistake, when both Testaments do allow, nay, do enjoin Propriety; and do not only tell, that there is a *Meum* and *Tuum*, but enjoin Men to look to their own, to provide for their Families, and not to usurp, nay, not to desire what is another's.

That particular Example in the Apostles time was upon a singular Occasion, of which we are not to expect any Imitation. The whole Church then in *Jerusalem*; most of them far distant from their own Countries. Thro' this Remoteness there were many poor among them; therefore it was needful that some special Provision should be made for these poor, lest Poverty should have caused them to Apostatize. And God stirred up divers to part with their Estates for such charitable Ends. And none of them knew how soon they and their Estates might be parted by Persecution. And *Christ* had told of an Universal Deluge coming over the Nation. Therefore upon these Grounds they make Friends of the Unrighteous *Mammon*. A thing not obliging to Imitation, because there is not again the like Occasion.

II. Some seem to make the Communion of Saints no more than the receiving the Sacrament together, and will have none but Saints to receive it. You know the hot Disputes that have been about this. And for the Divisions of Reuben there are great Thoughts of Heart. Hence mainly are our Separations and Divisions in Religion. As in *Jephtha's* Case, his dear Daughter was his greatest Trouble. *Judg. xi. 35. Alas! my Daughter, thou hast brought me very low, and thou art one of them that trouble me.* So this precious Sacrament of Communion is unhappily proved the great Occasion of Division; but in the same Notion that
Christ

Christ was a Stumbling-block. Which was not of any Fault of his, but of Men, in faultering about him.

'Tis true, receiving of this Sacrament is a Communion, but it is most especially external, in the Profession of the same Faith, and Doctrine of the Gospel. And the Communion of Saints in this Article aimeth further.

I have formerly observed to you the Phrase, *This is the New Testament in my Blood*, 1 Cor. xi. 25. Not only, My Blood of the New Testament, nor only, A Seal and Sanction of the New Testament, but the New Testament. That is, A new Administration of the New Covenant; terminating Judaism, and binding over Receivers to the Profession of the Evangelical Doctrine and Religion. So this properly is the Communion, that Receivers have in this Sacrament one with another: viz. That they join in the Profession of the same Christian Doctrine; and that not only among themselves, but even with the whole Church, that professeth the same Truth. And hence it was, that in the Infancy of the Church, they received the Sacrament almost daily; that those new Professors might thereby be held to constant Profession against revolting to their *Judaism*.

So that in this there is indeed something of the Communion of Saints, all professing the same Truth and Religion; but we must still look further for a Communion among Saints, to take up the full meaning of the Article before us.

For the Inquiry after which, we are first to consider, that *Christ's* Mystical Body the Church consists of all the Saints, that are or shall be in the World from the beginning to the end of it. And so it includes the Saints in Glory jointly with these, that are yet on Earth. Those in Glory, Members already above Water, as their Head also is; yet

yet in the Waves of this troublesome World, and not got above them.

As it is said of *Christ* himself, *Luke ii. ult.* That he grew in *Stature*; so is the Mystical Body of *Christ* growing in *Stature*, till it shall be consummate at the last Day. Observe that, *Eph. iv. 13. Till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the Stature of the fullness of Christ, or, the measure of the full Stature of Christ.* Some fondly hence conclude, that all Saints shall be raised, as at the very Age and Stature of *Christ*, when he was raised; which was at his very Prime, viz. Two and Thirty years and an half of Age. That Elect Infants shall not be raised Infants, but as of that Age and Stature: That the Aged shall not be raised as Aged, but as at their Prime of that Age and Stature. Which as it breeds confusion in the understanding of the Article of the Resurrection of the Body; so it is clean besides the Apostles intent there. He speaks not of our Bodies, but of *Christ's* Mystical Body, viz, That God had given Apostles and Teachers for the building up that Body, the Church, by degrees, till it came to its full Stature and Perfection in the Salvation of all that belong to it.

So Saints are building up daily; and those that are gone to Glory, so much of that Body is compleated; and the rest growing on to the same Perfecting, till all be Compleated, and the whole Body Perfected. So that those compleated in Glory, and these compleating toward Glory here, are the same Body, though at present of a different condition. The Church Militant and Triumphant are not two Churches; not two Bodies, but one whole Church and Body of *Christ*, consisting of Members, some already Perfected, and some Perfecting. As *Israel*

at the Temple in the two Courts, were not two Congregations and Churches, but one Congregation in two divers places, two Companies of one Congregation.

The Apostle in *Heb. xi. ult.* saith, *God having provided some better thing for us, that they without us should not be made perfect.* When some say, the Saints under the Law are not perfected in Glory till *Christ's* coming, but in *Limbo*. Whereas the Apostle speaks in the sense we are upon, *viz.* That those Holy Ones, without us under the Gospel, are not the perfect Body of *Christ*; but the Body was to consist of *Gentiles*, as well as *Jews*. Of some yet to be saved, as well as of them that are saved already.

Now is there any Communion 'twixt these two parts of the same Body, Saints on Earth, and Saints in Glory? I mean, is there any imparting of the one to the other, as there is 'twixt two Parties in Communion?

Some will tell you, Yes: We are to Pray to them, and they Pray for us. As he in the Prophet makes a God, and then falls down to it. So it is common in the Church of *Rome*, to make, whom they think good, Saints, and then to Pray to them that they would Pray for them to God. Whereas they can never clear the Praying to Creatures from Idolatry; and can never prove, that it is possible for a Saint in Heaven to hear one Speaking and Praying on Earth, much less to know the Heart with which he Prays. So can they ever prove that there is Praying in Heaven at all? The Church here is called *the House of Prayer*; but it is hard to prove that Heaven is so. There is Praising, and Thanksgiving, and Glorifying God, and Adoring the Lamb: But where do we ever read of Praying in Heaven? Nay, Can any prove, that *Christ* Prayeth there

there for his People? But he exerciseth his Mediation some other way. He offereth up the Prayers of his Saints, Rev. viii. 3. *And another Angel came and stood at the Altar having a Golden Censer; and there was given unto him much Incense, that he should offer it, with the Prayers of all Saints upon the Golden Altar which was before the Throne.* But that he offers them, he Praying also, cannot be cleared.

But I shall not insist on this. The Article aims at the Communion of Saints upon Earth according to David's Style, Psal. xvi. 3. *To the Saints that are in the Earth.* Saints scattered in the Earth, and yet have they Communion? We may think of that, Ezek. xxxvii. 3. *Can these dry scattered Bones come together and Live?* Yes, ver. 7. *Bone came to his Bone, and Lived.* So Son of Man, can Men dispersed in Europe, Asia, Africa and America, have Communion? They know not one another, never saw one another, and they have Communion? Yes: There is an invisible Vein of Communion runs betwixt all Saints on Earth. Which we consider in these Particulars.

I. There is a Communion of *Converse*, and Communion of *Affection*. There may be the former, where there is not the latter. *English* Merchants have Communion of Converse with Outland Merchants, when they come among them, Buy, Sell, Eat, Drink together. When the Communion 'twixt them is meerly of Civil Converse, rather than of near Affection. And there may be Communion of Affection, where there is no Converse. Nay, there is, as it were planted in Morality, an Affection of one Excellent Person to another. A Valiant Man loves a Valiant Man, though he never came near him. A Scholar loves a Scholar, that he hath only heard of. Much more is such an Affection planted in true Christianity in an Heart truly Religi-

ous, be he who he will, where he will; though he never saw him. As *Psal. xvi. 3. My delight is in the Saints, and Excellent on the Earth, be they far off or near.*

II. There is Communion in *Common Interest*, where, it may be, there is not Communion in *Common Converse*. Those that never saw, or heard of one another to *Converse* together, yet may have Communion in *Common Interest*. *Englishmen* meeting beyond Sea, that never saw each other before, yet will take parts, and side together, as in the *Common Interest* of being Countrymen.

There is a *Common Interest* of all the Saints in the World, though at their never so great Distance and Separation, viz. *Glorifying God, and Loving the Lord Jesus*. As the Apostle saith, *1 John i. 3. Our Fellowship is with the Father, and with his Son Jesus Christ*. So the Fellowship of the Saints among themselves meets in this Centre of *Loving the Father, and his Son Jesus Christ*. And ask the same Apostle the Exposition of his Words in the same Epistle, *Cap. ii. 14. We know that we have passed from Death to Life, because we love the Brethren*. He would tell you, It is a sign we Love God, and so are passed from Death to Life, because we Love the Brethren that Love God.

This is the special Centre, in which Saints meet, be they never so far asunder. And in this Sense, Their *Gathering together*, is to be understood, (of which there is so frequent mention;) not into one place, but into this one Circle of *Loving, Fearing, Serving God*, *Zeph. iii. 9. That they may call upon the Name of the Lord, and serve him with one Consent*. In the Hebrew it is, *With one Shoulder*. As if many were together shouldring up the same

same weight or burden: All in their places jointly putting to their endeavour to bear up the Name, Glory and Honour of God. East, West, North, South, every Saint joyning in this great Work, and Meeting in this Holy Point. As the Twelve Oxen under the Brazen Sea, their Faces to the Four Quarters of Heaven, but their Bodies all Meeting to bear up the Weight. Now,

III. They that are all of the same mind, all meet in this Common Interest toward God, cannot but love one another, though they knew not one another. *Judg. v. 9. My Heart, saith Deborah, is toward the Governors of Israel, that offered themselves willingly among the People.* Did she know all their Faces and Persons? Could she call them by their Names? No, but she could not but Love them, be they whom they would, that put to their Hands and Shoulders to that Common Cause. We see, how Men are ready to Affect any that they hear to be of their Opinion, Humour, and Mind, though they never saw them. Much more does a Saint love a Saint that is, Partner with him in this Holy Work. Though he knew not where to find him, or Name him, yet if he be for God, he must have his Heart; and loving God, he cannot but love whosoever loves him.

IV. Accordingly they sympathize one with another, *1 Cor. xii. 26. Whether one Member suffer, all the Members suffer with it; or one Member be Honoured, all the Members rejoice with it.* They weep with those that weep, and rejoice with those that rejoice. They bear one another's burdens. It grieves a Saint, if it be ill with any Saint in the World; and he rejoiceth if it go well with him. His Heart is touched with his Case, as with his own.

own. As we are affected with the well or ill doing of any *Englishman* in any part of the World, for Common Interest of Country sake.

Neh. i. 4. And it came to pass when I heard these words, that I sat down, and wept, and mourned certain Days, and fasted and prayed before the God of Heaven. Why? Nehemiah, thou art well enough; thou art in place of Honour, Pleasure, Preferment. Oh! but it is ill with the People of God. And Psal. cxxxvii. 5, 6. saith the Psalmist, If I forget thee, O Jerusalem, let my Right Hand forget her cunning. If I do not remember thee, let my Tongue cleave to the Roof of my Mouth, if I prefer not Jerusalem above my chief joy. I can never forget Jerusalem.

V. Answerably they have one another's Prayers. There is not a Saint in the World, but hath the Prayers of all the Saints in the World. Any Child of God makes it Conscience to Pray for every Child of God on Earth. One Member cannot but do its best for another. *Gal. vi. 16. And as many as walk according to this Rule, Peace be on them, and Mercy, and upon the Israel of God. Pray for thy self, Paul, and for thine own Churches. Nay, but every Saint where-ever is a Member of the same Body that I am of; and therefore, I must Pray for them also. So Ephes. vi. 24. Grace be with all them that love our Lord Jesus Christ in Sincerity. Why pray so for them? Because of that Common Interest, that is betwixt all Saints. I love Christ, and cannot but love and pray for all that love him.*

We may say, as *Psal. cxxxiii. 1. Behold how good and how pleasant it is for Brethren to dwell together in Unity. So, how blessed, how happy to be thus joyned together in this Common Union?* If thy

thy Prayers be weak, all the Saints in the World pray thee; if thy Estate be miserable, if thou beest tempted, still thou hast the Prayers of all good Men, through out the World. Oh! happy condition of a true Saint! *Christ* mediating for him in Heaven, and all the Saints on Earth Praying for him; as *Acts* xii. 5. *Peter was kept in Prison, but Prayer was made without ceasing of the Church of God for him.* Cheer up, poor Child of God; why walkest thou so heavily? Why? The Children of *Belial* curse me, revile me. Oh! but all the Saints of God pray for thee. And this is the true Communicating of Saints one to another. And so much for the Communion of Saints with God, and one with another.

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